PRICE 10 CENTS 1 FEBRUARY, 1896

The Outlook

A Family Paper

Library of Divinity
College
14 Mar

EDITORIAL:

Congress and the Venezuela Question 193
Congress and Armenia..... 193
The Bond Bill and Free Coinage 194
Anti-Lynching Laws..... 194
The Raines Excise Bill..... 195
The Ainsworth Law..... 195
General Thomas Ewing..... 195
Educational Topics..... 196
Lord Leighton..... 196
Alexander Macmillan 197
In the South African Republic... 197
The Ashanti War..... 197
War or Law?..... 198
The Japanese Report..... 199
Healthful Progress..... 200

CONTRIBUTED ARTICLES:

The Responsibility of the United States as Regards Turkey... 201
By the Rev. Newman Smyth, D.D.
The Necessity and Needs of Foreign Missions..... 201
By the Rev. Henry van Dyke, D.D.
Clover Villa..... 203
By Mrs. Margaret B. Wright
The Housing of the Poor in Cities 204
By Robert Donald
Literature for Five-Year-Olds.... 205
By Kate Morris Cone
The Delegation from Pie Alley.. 206
A Story for Young Folks by John Preston True

THE RELIGIOUS WORLD:

Christianity and Communism..... 209
A Sermon by Lyman Abbott
Report of the Deputation to Japan 212
American Railway Literary Union 214
Death of Dr. Armitage..... 214

BOOKS AND AUTHORS:

Grace King's "New Orleans".. 215
Moody's Lodging-House (Sanborn) 215

Lord Leighton
President British Royal Academy

THE OUTLOOK CO. · CLINTON HALL · ASTOR PLACE
NEW YORK

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

An Important Proposition
to Readers of The Outlook

"The country whose population has been developed within 280 years, has one-sixth of the world's wealth; does already one-third of the world's mining, one-fourth of its manufacturing, and one-fifth of its agriculture."

We will deliver, free, Andrews's History of the United States, handsomely bound in cloth (4 vols.), and

Scribner's Magazine for 1896

for $6.00. Payable $1.00 on delivery of books and February magazine, and 50 cents a month, for which our collectors will call in any large town or city in the United States (the price on the Pacific Coast is $1.00 more). A discount of 10 per cent. is given for cash remittances, being $5.40 if cash is sent with order. Subscriptions may commence with any issue.

No Risk.—If the books are not to your liking, they may be returned at once.

Good Representatives Wanted to sell this remarkable combination, and liberal compensation paid for reliable agents.

E. Benjamin Andrews

History of the U. S.

From the Earliest Discoveries of America to the Present Day. By E. BENJAMIN ANDREWS, President of Brown University. Four volumes. Crown octavo. With 400 illustrations and maps.

"He has indeed brought together a great number of interesting facts bearing on social and industrial conditions not to be found in the smaller histories. Furthermore, he writes an easy, flowing style which commands attention from beginning to end of the narrative."—*The Outlook.*

Scribner's has the best serial of the year—
"Sentimental Tommy," by J. M. Barrie

Write for particulars to **CHARLES SCRIBNER'S SONS, 153-157 Fifth Ave., New York**

THE HIGHER LIFE OF CHICAGO

By MELVILLE E. STONE. With Twenty Illustrations.

One of the leading features of the February Magazine Number of The Outlook will be an article in "The Higher Life of American Cities" series. Its subject will be Chicago. The writer, Mr. Melville E Stone, is a journalist of long training and experience, is the General Manager of the Associated Press, and, as a citizen of Chicago, is intensely interested in all that concerns its development. The article is written with wide sympathy and in a thoroughly readable style. There will be about twenty illustrations, including pictures of the Woman's Christian Temperance Union Building, the Armour Institute, Hull House, the Newberry Library, the Chicago Public Library, the Art Institute, the Field Columbian Institute, the Y. M. C. A. Building, the Lake Shore Mall, and portraits of Miss Willard, Miss Addams, Mr. Moody, Dr. Gunsaulus, and many others prominent in the efforts to make Chicago a city of progress in philanthropic, educational, art, and industrial methods.

JOHN BURROUGHS: BOYHOOD REMINISCENCES

An Authorized Interview by CLIFTON JOHNSON

In this article Mr. Burroughs talks delightfully in an unconventional way about his boyhood life in the country. Mr. Clifton Johnson has been fortunate enough to secure several remarkably interesting photographs showing Mr. Burroughs among the scenes of his boyhood—at the old school-house, by the brook, on the country road, and so on—and these pictures, with a characteristic portrait and a group of children gathered about Mr. Burroughs, will illustrate the article.

EVERY NEW SUBSCRIBER

to The Outlook who sends three dollars for a year's subscription and mentions this offer will receive the paper for a full year from March, 1896—fifty-two issues—and will also receive all the issues between the date of his order and March 1, with the Illustrated Magazine Numbers of December, January, and February

FREE

THE OUTLOOK COMPANY, 13 Astor Place, New York

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"THE CENTURY, ABLEST OF ILLUSTRATED MAGAZINES."—N. Y. Times, Jan. 4, 1896.

The Midwinter Number (February) of

THE CENTURY

Contains

"The Story of the Development of AFRICA,"

By the great explorer,

HENRY M. STANLEY

A remarkable article on

THE POPE

By F. Marion Crawford

the famous novelist. The personal life of Leo XIII., with views of his private apartments never before taken.

The first of

Captain Mahan's Papers on Nelson's Naval Battles

Short Stories, Richly Illustrated Articles, Serial Stories by the Author of "Robert Elsmere" and by F. Hopkinson Smith.

Sold Everywhere. Price, 35 cents.

Subscriptions ($4.00 a year) taken by all dealers and the publishers. *This is the season to subscribe.*

THE CENTURY CO.
UNION SQUARE, NEW YORK

"This magazine . . . gives monthly proof of the fact that the best is the cheapest at any price."—*Army and Navy Journal.*

The Care of the Voice

ADVICE TO YOUNG SINGERS

By JENNIE BUSK-DODGE

It frequently happens that the teacher has not the time during the short period of a lesson to explain many little details which are very essential to a vocalist. These points will be found enumerated in this little book. **Price, 25 Cents.**

PUBLISHED BY
THE JOHN CHURCH COMPANY
Cincinnati New York Chicago

SONGS FOR SPRING TIME

HIGHEST PRAISE, FOR THE SABBATH-SCHOOL.
$30 per **100** copies.
CHRISTIAN ENDEAVOR HYMNS, FOR YOUNG PEOPLE.
$30 per **100** copies.
Do not substitute inferior books because of lower price. The best are cheapest!!

THE BIGLOW & MAIN CO.
76 East 9th St., New York. 215 Wabash Ave., Chicago.

Primary Factors

of Organic Evolution, by E. D. Cope, Ph.D., Member U. S. Nat. Acad. of Sciences, Prof. of Zoölogy and Comparative Anatomy, University of Pennsylvania. Illustrations 121. Pages 550. Cloth, $2.00. Send for descriptive circular number 20. A handbook of the New Lamarckian theory of evolution.
Chicago: THE OPEN COURT PUB. CO.

WHICH CATALOGUE SHALL I SEND YOU?

Mandolnis, Violins, Violin Music
Violin Cases Violin Bows
Banjos, Banjo Music
Guitars, Guitar Music
Flutes, Flute Music
Cornets, Cornet Music, Harmonicas.
C. C. STORY, 26 Central Street, Boston, Mass.

Christianity as Christ Preached It

Wishing to extend the faith in a simple, rational Christianity, literature will be sent free to all upon application to SEC. POST-OFFICE MISSION, 1102 Walnut St., Philadelphia.

THE HAIR 24th Edition, 25c. (or stamps) Why it Falls Off, Turns Grey, and the Remedy. By Prof. HARLEY PARKER. W. E LONG & CO., 1013 Arch St., Phila., Pa.
"Every one should read this little book."—*Athenæum.*

EDUCATIONAL

New York City

SCHERMERHORN'S TEACHERS' AGENCY
Oldest and best known in U. S.
Established 1855. **3 East 14th Street, N. Y**

The Misses Ely's School for Girls
RIVERSIDE DRIVE
85th and 86th Streets, New York

TEACHERS COLLEGE Morningside Heights, New York (120th St., West).—Professional training for general teachers and specialists: *Manual training, science, kindergarten, English, form, drawing and color, history of art, domestic science, general pedagogy.* Degrees given by Columbia College to both sexes. **Circulars of Information. "Teachers College Bulletin."** WALTER L. HERVEY, President.

Miss Peebles and Miss Thompson's Boarding and Day School for Girls
30, 32, and 34 East 57th St., New York
Special students admitted.

California

POMONA COLLEGE, Claremont, Cal.—Full College courses leading to degrees of B.A., B.L., B.S. Degrees recognized by University of California and other similar graduate schools. Thirty-five miles from Los Angeles. An Academic course. Preparatory school preparing for all institutions connected with the College. Address C. G. BALDWIN, President.

Connecticut

DARIEN, CONN.—**PRIVATE HOME AND School for Feeble-Minded Youth** offers every facility for care, education, and training, with the advantages of a pleasant country home.
J. J. KINDRED, M.D., Med. Supt., formerly Clinical Ass't Darenth School for Feeble-Minded, London, Eng.
M. LILA KINDRED, Principal.

FAIRFIELD ACADEMY.—HOME SCHOOL FOR BOYS. Fits for business or college. Genuine home; individual teaching; healthful; 50 miles from New York. FRANCIS H. BREWER, A.M., Prin., Fairfield, Ct.

WOODSIDE SEMINARY
Terms, $500 to $700. City advantages for culture and study. Rural surroundings.
Miss SARA J. SMITH, Principal, Hartford, Conn.

OLD LYME, Conn. Boxwood School for Girls
Elective and college preparatory. Special advantages in Art and Music. Separate department for girls under twelve. Mrs. RICHARD SILL GRISWOLD.

Massachusetts

AMERICAN AND FOREIGN
TEACHERS' BUREAU
3 Park St., Boston
Native language teachers a specialty.

Divinity School
HARVARD UNIVERSITY

For the year 1896-97, three Resident (Williams) Fellowships of $350 each are offered to graduates of Theological Schools who intend to devote themselves to the Christian ministry. These Fellowships are designed to encourage advanced Theological work of a high order. Applications, accompanied by testimonials and specimens of work, must be made *before May 1st, 1896*, to ROBERT S. MORISON, Secretary of the Faculty, Cambridge, Mass.

New York

RIVERVIEW ACADEMY
60th year. Prepares thoroughly for College, the Government Academies, and Business. U. S. Army officer detailed at Riverview by Secretary of War.
JOSEPH B. BISBEE, A.M., Principal, Poughkeepsie, N.Y.

Pennsylvania

BRYN MAWR COLLEGE BRYN MAWR, Pa.
A college for women. Offers undergraduate and graduate instruction. Awards annually two European Fellowships (value $525), seven Graduate Scholarships (value $200 to $300), and nine Resident Graduate Followships (value $500), in Greek, Latin, English, German, and Teutonic Philology, Romance Languages, History or Political Science, Mathematics, Chemistry, and Biology. *Competition open till April 15th. Full undergraduate and* graduate courses in these departments and in Philosophy and Physics. Courses in Archæology and Geology, and graduate courses in Semitic Languages. For general programme or graduate pamphlet, address as above.

Germantown, Philadelphia, Pa.
WALNUT LANE SCHOOL
Boarding and Day School for girls. 39th year opens Sept. 25th. Academical and college preparatory courses. For circular address Mrs. THEODORA B. RICHARDS, Principal.
Miss SARA LOUISE TRACY, A.M., Associate Principal.

Arnold Constable & Co.

Embroideries

Embroidered All Overs, Edgings and Insertings, in Mousseline, Linon and Batiste.

EMBROIDERED ROBES

Real Laces

Lace Collars, Flounces, Bridal Veils.

Chiffons, Mousseline de Soie Nets, Veilings, Ostrich Feather Boas.

Broadway & 19th st.

NEW YORK

"The extremely delicate and pleasant flavor of the Oil as it is found in the freshly boiled livers."

A fitting description recently made of

Peter Möller's Pure Cod Liver Oil,

which can be obtained from every well-stocked druggist. Put up only in flat, oval bottles, capsuled and bearing date of production in perforated letters.

Send for pamphlet on "NORWAY'S LOFOTEN ISLANDS."

Schieffelin & Co., New York, Sole Agents.

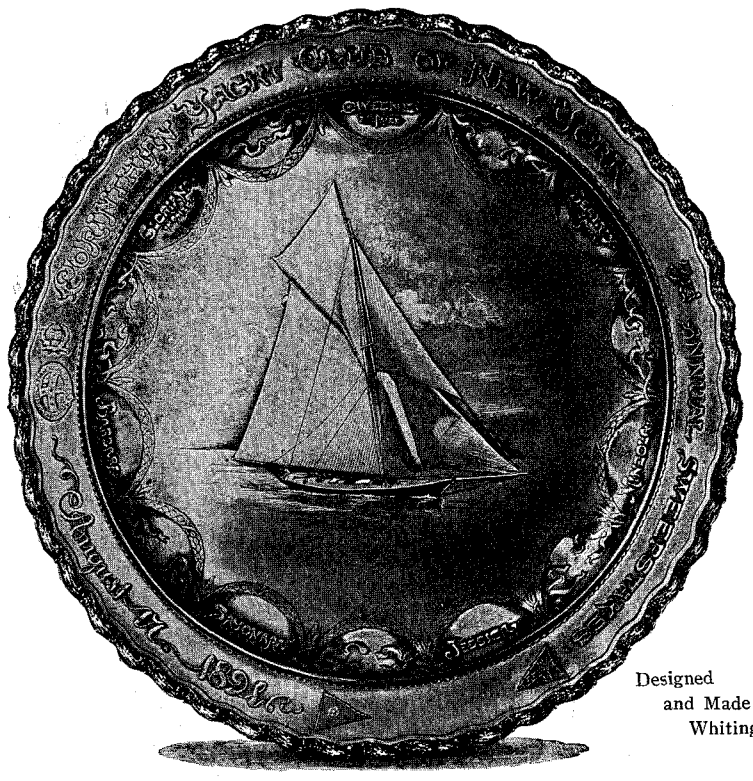
No Flies

IN A HOUSE WITH OUR

WIRE SCREENS

SPECIALTY:
SCREENING HOUSES TO ORDER
WE PAY FREIGHT. | WRITE FOR CATALOGUE.
LARGEST FACTORIES IN THE WORLD.
THE E. T. BURROWES CO.
PORTLAND, MAINE.
OFFICES IN ALL LARGE CITIES.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



CORINTHIAN YACHT CLUB, WON BY "OWEENE."

Designed and Made by Whiting M'f'g Co.

Solid Silver

(Exclusively.)

TRADE MARK

STERLING

WHITING M'F'G CO.

Silversmiths,

Broadway & 18th St.,

NEW YORK.

Silks This Week.

Plain Colored Dress Silks, at 35 cents, 50 cents and 75 cents per yard.
Fancy Silks and Figured Indias at 35 cents, 50 cents, 60 cents and 75 cents per yard.
Black Satin Duchesse at 55 cents, 62½ cents and 75 cents per yard.

James McCreery & Co.,

Broadway and 11th St., New York.

STAMPED STEEL CEILINGS

DECORATIVE, DURABLE, AND BEST

for Dwellings, Churches, or Business Houses. Ceilings of any shape, old or new. Send for Catalogue.

H. S. NORTHROP, 29 Cherry St., N. Y.

Quick as a Flash!

WHITMAN'S INSTANTANEOUS CHOCOLATE.

HOW TO USE IT. Take three dessert spoonfuls to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins.

Stephen F. Whitman & Son, Sole Mfrs., Philadelphia.

A New Method of Bible Study

LESSONS ON LUKE

Originally prepared for and used by the Sunday-school of Center Church, New Haven, Conn. Thoroughly revised for Sunday-schools and Bible classes. Suggestive for teachers using other lessons. Send stamp for sample copy. Sample set, 25 cents. Address P. O. Box 1,626, New Haven, Conn.

COPCO

TRADE MARK.

Copco is the kind of soap you've often wished for when you have had something dainty to be washed—a bit of embroidery—a piece of silk or lace work—something of uncertain color. There's nothing but cleanliness ever follows the use of Copco—It's the *perfect* soap.

The N. K. Fairbank Company,

Chicago, New York, St. Louis.

Don't buy cheap, trashy bindings that are dear at any price. You pay but a trifle more for

TRADE S·H·&M· MARK

BIAS VELVETEEN SKIRT BINDINGS

and save your time, your money and your dress.

Look for "S. H. & M." on the label and take no other.

If your dealer will not supply you we will.

Send for samples, showing labels and materials, to the S. H. & M. Co., P. O. Box 699, New York City.

The Ferris Ham

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

A Family Paper

Volume 53 Saturday, 1 February, 1896 Number 5

THREE important sets of resolutions bearing on international affairs were last week before the United States Senate, the first two relating to the Venezuela difficulty, the third relating to the Armenian tragedy. Senator Sewell's resolutions affirm that the Monroe Doctrine as originally propounded was limited to a protest against the acquisition of territory which would be dangerous to our safety; that it rests for its justification on our interests only; that the President's message presses the Monroe Doctrine beyond its original significance, seems to involve a committal of this Government to a protectorate over Mexico and the Central and South American States, is unwise, dangerous, and adverse to our traditions; and that neither Congress nor the country can be, or has been, committed by the action of the executive department thus far taken as to the course to be pursued when the time shall arrive for final action. We hardly need say to our readers that these resolutions as an interpretation of the Monroe Doctrine are in accordance with the substantially unanimous testimony of all expert American authorities on constitutional history and international law, and that as a statement of our present duties and obligations they seem to us eminently wise and statesmanlike. They have been made the text of a speech by Senator Wolcott, of Colorado, which we should be glad to see in the hands of all interested students of this subject. He shows that not only was the Monroe Doctrine suggested by England, but that in the battle for South American independence the British soldiers fought valiantly for the emancipation of the colonies from the Spanish yoke; that it is doubtful whether Venezuela would be free to-day had it not been for British aid; that there is nothing in the original Monroe Doctrine which calls for our intervention, and nothing in the nature of the Spanish republics which appeals to our chivalry; that, in fact, they are largely military despotisms; that Venezuela in particular has had revolutions at average intervals of eighteen months, and that of her population of two million people less than one per cent. were whites until the discovery of gold brought in foreign immigration; and, finally, that mining industries in the disputed territory cannot depend for protection upon Venezuela; that commerce and international interests would lead us to desire that they should be under English law. He modestly acknowledged that if he had been present in the Senate when the vote was taken on the establishing of the Venezuelan Commission he should very possibly have joined in the unanimous action of his colleagues. But he coupled this disclaimer of superiority with the not too strong affirmation that our course has made arbitration more difficult to Great Britain than it was before.

❀

The second set of resolutions are those referred to by us last week, introduced by Senator Davis, of Minnesota, and favorably reported by the Committee on Foreign Relations. To the casual and careless reader these resolutions apparently extend the Monroe Doctrine in most extraordinary fashion, and assert that no other country may acquire any territory in either South or North America, even peaceably, by purchase. It is not strange that, so interpreted, they have aroused indignation in Great Britain. Even the "Daily News" (London) understands them to indicate that "whatever arrangement [with Venezuela] is made, it must be submitted to the United States as a sort of suzerain." This claim of sovereignty over two continents is preposterous, and not even to be seriously considered by the American people. But if the resolutions of Senator Davis are read with care, it is clear that they embody no such claim. In fact, robbed of their verbiage, they are the veriest bit of bunkum ever attempted to be palmed off on an intelligent people as an enunciation of principles; for they declare that "any attempt by any European power to acquire additional territory on the American continent, in any case in which the United States shall deem the attempt to be dangerous to its peace or safety, will be regarded as the manifestation of an unfriendly disposition toward the United States, and will not be regarded with indifference." In other words, if any foreign power shall do what we think is dangerous to us, we will think that to us it is dangerous! That such a Bunsbyish resolution should have passed the portals of the Committee on Foreign Relations is not creditable to its intelligence and sagacity. The indications at this writing are that the resolution will not pass the Senate, that it is disapproved by the President, and that if it should reach the House of Representatives it will be buried there.

❀

The resolutions introduced by Senator Cullom in regard to the Armenian outrages, unanimously passed by the Senate and immediately concurred in by the House, recite the requirements in the Treaty of Berlin guaranteeing the Armenians against the Circassians and Kurds, and promising to protect their civil and political rights and their religious liberty, and the horror with which the American people have beheld the recent outrages perpetrated upon the Christian population of Turkey, and then proceed as follows:

"*Resolved*, by the Senate of the United States, the House of Representatives concurring, That it is an imperative duty, in the interests of humanity, to express the earnest hope that the European concert, brought about by the treaty referred to, may speedily be given its just effects in such decisive measures as shall stay the hand of fanaticism and lawless violence, and as shall secure to the unoffending Christians of the Turkish Empire all the rights belonging to them both as men and as Christians and as beneficiaries of the explicit provisions of the treaty above recited.

"*Resolved*, That the President be requested to communicate these resolutions to the Governments of Great Britain, Germany, Austria, France, Italy, and Russia.

"*Resolved*, further, That the Senate of the United States, the House of Representatives concurring, will support the President in the most vigorous action he may take for the protection and security of American citizens in Turkey and to obtain redress for injuries committed on the persons or property of such citizens."

These resolutions we regard as more significant than either the Sewell or the Davis resolutions respecting Venezuela,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

because these call for executive action. The expression of the opinion of this country that the Christian powers have some duty to perform, that this obligation is imposed upon them, not only by considerations of humanity, but also by the provisions of the Treaty of Berlin, and that they are not only palpably guilty of a disregard of their general obligations to preserve peace and order in Europe, but especially guilty of a breach of faith in allowing the guaranties of Turkey to her Christian subjects to be ruthlessly disregarded, cannot be wholly in vain. If our Government should, in accordance with these last resolutions, send such a fleet to the Turkish waters as to command the respect of the Turkish Government, and, if necessary, co-operate with the British fleet in enforcing respect, these resolutions might prove to be the first step toward the protection of the long-suffering Armenian populations. In this connection we call attention to the strong article on this subject on another page, by Dr. Newman Smyth.

❀

Until last week the Senate debate upon the House bond bill with its free-coinage amendment was not especially interesting. Nearly all the speeches made were on the side of free coinage, and the ablest was, as usual, that of Senator Jones, of Nevada, recognizing the desirability of international co-operation in restoring silver to the world's currency, but urging that the difficulties in the way of independent action were by no means insuperable. Last week, however, in the course of Senator Teller's speech, the discussion lost its academic flavor. With a boldness almost startling, the leader of the free-coinage Republicans, in discussing whether more revenue would enable the Government to redeem legal-tender notes in gold without bond issues, declared that on this point President Cleveland and Secretary Carlisle were right and Senator Sherman wrong. To redeem in gold, he urged, required gold, and an increase in revenue would not supply it. There had been a deficiency, he recognized, but there had not been a deficiency of $262,000,000. We quote Mr. Teller:

> Mr. Teller—I am bound to say that I have not the slightest doubt but that we should have broken into it [the gold reserve] if Mr. Harrison had been re-elected. It was not the Democratic party that came into power that made it, it was the condition of the country.
>
> Mr. Sherman—It was Democratic law.
>
> Mr. Teller—It was not a Democratic law. There was not any law and had not been any law. That was long after. . . . What I complain of is that on this side of the Chamber the majority of the Republicans are absolutely without a policy. You dare not redeem the greenbacks. That you know would afford you relief. You dare not go before the public in 1896 with your candidate on that kind of a platform. A majority of the gold men in this Chamber believe it ought to be done. You are in sympathy with the President, in my judgment, on that point, and if you are going to maintain the gold standard, I repeat what I said before, that is the logical and the only way out of it. The people of the United States are now demanding from us some action that will relieve the country; not a temporary thing, but some system. The President and the Secretary of the Treasury have offered us one. We reject it. Now, then, ought we not to offer something? We offer free coinage. You offer nothing.

In other words, the intermediate position on the financial question occupied by Senator Sherman and the Republican majority does not really satisfy either the uncompromising gold men of the East or the uncompromising silver men of the West, and the latter at last threaten boldly to revolt. Under any circumstances such a speech would have created a profound impression, but last week the impression was deepened by the fact that it seemed to indorse in the name of the free-silver Republicans the action of the Silver Conference assembled in Washington calling for a National Convention in St. Louis in July to organize a party pledged to the free coinage of silver. This Convention will meet side by side with the Convention of the People's party, and to it is already pledged the support of prominent men in both the old parties in the event that their own party platforms do not indorse free coinage.

❀

During the past year, according to the Nashville "Banner," mobs killed 171 persons—161 men and 10 women. Of these lynchings 144 occurred in the South and 27 in the North. Of the total number killed 112 were negroes. The number of legal executions in the United States last year was 132, of which 89 were in the South and 43 in the North. We learn from "Bradstreet's" that the lynching record has been improving since 1892, when there were 235 occurrences of this nature. This is probably due to the increasingly strong movement against the evil in the South, which has now manifested itself, not only in the newspaper denunciations, but in legislation. The new Constitution of South Carolina calls upon the Legislature to enact laws forbidding lynching, and holding officers having prisoners in charge to a strict responsibility for their safety, under penalty of impeachment and disqualification for office-holding. The law would also make the county where the lynching occurs pecuniarily liable to the friends of the victim. The unfaithful officer is to be tried in a county other than the one in which the lynching occurred, and the suit for damages by the next of kin of the victim of the mob must also be removed to another part of the State. If, on account of a lynching, a county is mulcted in damages, it may recover from participants in the lynching. The minimum of damages is put at $2,000. Legislation to this effect is now pending.

❀

It is a great pleasure to note a similar movement against mob law in Virginia and Georgia. The Governors of both States have asked their respective Legislatures to pass a law analogous to that provided for in South Carolina. In Virginia such a bill is already before the Assembly. In Georgia Governor Atkinson, in his recent message to the General Assembly, has called special attention to the fact that since his inauguration there have been five persons lynched in the State; in each instance the party lynched was charged with the same offense—namely, rape; Governor Atkinson has vainly endeavored, by an appeal to the civil authorities and by offering rewards for the lynchers, to bring to trial some of these violators of the law; for the courts have been unable to secure proof, and without this they are powerless to enforce law. In Georgia one-third of the population is composed of those who but a few years ago were slaves, a large percentage of whom lack moral training and have not the proper respect for law nor the rights of others, women being peculiarly liable to brutal attack. Governor Atkinson well declares that one mob begets another mob, that every man who engages in lynching violates the law against murder, and that the arresting officer is now empowered to take the life of his assailants while resisting their efforts to take his prisoner from him, and it is his duty to take the life of his assailants if it is necessary to protect his prisoner and retain him in custody. A law requiring a thorough investigation in every case and providing adequate punishment where the officer falls short of the full measure of his duty is recommended. In Alabama we find a similar demand for new legislation. But in Kentucky, Tennessee, Mississippi, Louisiana, and Texas public opinion has not manifested itself with a proper degree of emphasis.

❀

The "Raines" bill to substitute a tax for a licensing system in regulating the liquor traffic in New York State

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

has met with more than the expected opposition from the brewers, and less than the expected opposition from the distillers. The unexpected opposition from the brewers arises from the fact that under the present policy in this city of refusing a new license unless two old ones are surrendered, an old license has come to possess a market value of $400. These licenses, as a rule, belong to the brewers, and therefore the brewers oppose a system under which new licenses will be freely granted to all applicants who pay the required tax. This, however, is not the more important reason for the opposition of the brewers to the Raines bill, nor does it at all explain the comparative friendliness of the distillers. This division in the ranks of the liquor forces is entirely due to the high-license features of the new bill. As was observed in our previous criticism of those features, an $800 license fee forces out of existence the small saloons dealing chiefly in beer, while increasing the business of the great bar-rooms dealing chiefly in the much costlier spirits. For this reason, high license necessarily discriminates against the brewing interests, and is regarded by them with peculiar hostility.

❀

It is, however, entirely novel in this part of the country for a high-license measure to be received by the distillers with positive approval; yet such seems to be the attitude of these interests in this city, if we may judge from the editorial utterances of the "Wine and Spirit Gazette." In its last issue that journal gives its support to the Raines bill, speaking as follows of its high-license features:

"It should not be forgotten that the current of public sentiment in the United States is decidedly in favor of imposing a higher tax on the liquor trade than has heretofore been imposed in the State of New York. Massachusetts, Pennsylvania, Illinois, Wisconsin, Nebraska, and other States in which the liquor traffic forms one of the most important branches of the general industry of the country, are all high-license States. The practical operation of the high-license laws in those States has demonstrated that the many ills predicted from a concentration of the traffic are largely visionary and have little foundation in fact. The total volume of liquor consumed has not materially diminished under the operation of high-license laws."

The commendation of this feature of the proposed law by the organ of the spirit trade reinforces the criticisms made by temperance advocates. The tax rates imposed by the new bill, nowhere high enough to exclude the saloon, and everywhere high enough to intrench the saloon in the interests of the taxpayers, are morally the least commendable of its provisions. Its local option provision, its provision against the screening of bars during hours in which sales are prohibited, and its abolition of excise boards with the political corruption inseparable from them, constitute its merits. These features are of paramount importance to temperance reform. One modification should be insisted upon, viz., the extension of the local option principle so that no saloon can be licensed without the consent of the immediate neighborhood. It ought not to be possible for a saloon to plant itself in the middle of a residence block, to the irretrievable damage of the surrounding property, and against the protests of the neighborhood. The consent in writing of at least contiguous landholders should be required as a condition precedent to the opening of any new saloon.

❀

The Ainsworth law requiring temperance instruction in the public schools and reformatories of this State is now under a very hot fire in the Legislature, where it was passed without opposition a year ago. The law is very differently interpreted by its friends and foes, and, unfortunately, the interpretation of its foes was first brought to the attention of the press of the State. According to Superintendent Skinner and the costly pamphlets with which some unnamed organization is agitating for the repeal of the law, it requires temperance instruction of four lessons a week and ten weeks a year in each *class* below the second year of the high school; according to Governor Morton and the State Central Committee of the church organizations which secured the passage of the law, it merely requires such instruction of four lessons a week and ten weeks a year in each of the three *grades* into which the schools are divided. The difference between these two interpretations is the difference between forty lessons each year and forty lessons each four years. The wording of the measure is as follows:

"The nature of alcoholic drinks and other narcotics and their effect upon the human system shall be taught in connection with the various divisions of physiology and hygiene, as thoroughly as are other branches, for not less than four lessons a week for ten or more weeks in each year, in all grades below the second year in the high school. . . . All pupils must continue such study till they have passed satisfactorily the required primary, intermediate, or high school list in the same, according to their respective grades."

Either of the two interpretations being permissible, it would seem to be the duty of the school authorities to accept the more moderate one upon which the law was advocated and approved. But, in many places at least, the enemies of the law, in their effort to break it down, are insisting upon four times as much temperance instruction as its friends would require. In some places, however, even where forty lessons a year (forty times twenty minutes) are insisted upon, teachers report satisfaction with the innovation. It is to be hoped that the Legislature will make clear the moderate requirement intended. Nearly every progressive State in the Union now has a similar law; and while no other law stipulates the minimum number of lessons, the laws have generally been so interpreted as to secure as much temperance instruction as the New York law requires. The chief objection to such laws at first was the absence of text-books on hygiene which dealt scientifically with the effects of alcohol and narcotics. This objection has gradually been removed—at least two of the text-books now in the field having been prepared by professors in Johns Hopkins and Michigan Universities.

❀

General Thomas Ewing

The death of General Thomas Ewing, as the result of a cable-car accident in this city last week, removes the most striking figure of the "greenback" agitation which swept over the country in the seventies and secured the passage of the act forbidding the further retirement of the legal-tender notes issued during the war. In the main the supporters of this movement were members of the humbler classes—farmers, small shopkeepers, and mechanics—yet General Ewing, the leader of the agitation in the West, like Wendell Phillips, its most distinguished supporter in the East, was an aristocrat in everything except sympathies. The son of a United States Senator from Ohio and member of two Whig Cabinets, General Ewing's political fortunes were naturally identified with the party of conservatism, and his eminent intellectual abilities and pre-eminent abilities as a leader of men seemed to insure him a political future of singular brilliancy. But from the first the very qualities which gave him his remarkable personal hold upon men

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

made him the daring participant in new movements which appealed to his heart, rather than a cautious supporter of old ones which promised political advancement. In 1856, at the age of twenty-seven, he was drawn to Kansas to take part in the struggles there. With the adoption of the free State Constitution he was made the Chief Justice of the first Supreme Court of the new Commonwealth. The war breaking out, he resigned his place upon the bench and entered the army, where he rose to the rank of brevet Major-General in command of the Department of Missouri. In this command he adopted exceptionally aggressive measures to put down the rebellion, but when the war ended he became at once the advocate of conciliation, and at a considerable sacrifice left the Republican party upon the impeachment of Andrew Johnson. When the currency question came to the front, during the years of falling prices that accompanied the partial retirement of the greenbacks and the resumption of specie payments, General Ewing ardently sympathized with the classes suffering from these changes, and became the leader of the movement to expand the volume of paper money. As the candidate of the Democratic party on a greenback platform he was defeated for Governor of Ohio after an exciting campaign in 1879. When the resumption of specie payments brought a lull in the fall of prices, and the greenback movement lost its hold upon his party, General Ewing declined to modify his views to retain his leadership. Retiring from Congress in 1881, he devoted the remainder of his life to the practice of his profession in New York City. Those who most earnestly opposed his views never mistrusted his motives. By those who knew him personally he was loved as few men are.

❀

A committee of the Board of Education of New York City have prepared a bill to be presented to the Legislature, with the approval of the Board. It does not meet with the approval of all the commissioners, and seems to us unsatisfactory. Under the present system there are five trustees in each ward of the city who have the special supervision of the schools of the ward and the appointment of the teachers. The system has grown up gradually out of the district school system which prevails in the rural regions of the State and there works fairly well; but it has proved itself wholly inadequate for municipal needs. The ward trustees are not infrequently uneducated, and are sometimes grossly immoral and corrupt. What is wanted is the abolition of the whole system, and a law which shall put the schools of the city under the charge of a comparatively small board, with superintendents or inspectors through whom the board would keep in touch with the schools. The opposition of the teachers and of the local politicians has been too much for this radical reform. The new bill provides for redistricting the city, putting not more than four or five schools under each local board of trustees, providing an eligible list of teachers who shall have passed a prescribed examination, and requiring the trustees to make their selection of teachers from this list. The advocates of the bill claim that this provision will remove the objection to the trustee system, do away with political patronage in the appointment of teachers, and at the same time maintain the connection between the people and the schools. It can be accepted by reformers only on the ground that less than a half loaf is better than no bread.

❀

At Barnard College, New York City, last Saturday morning about two hundred mothers and teachers were present, the former representing the homes of the wealthy and cultured, the latter the teachers to whom is intrusted the education of the children from these homes. Dr. Nicholas Murray Butler, Dean of the School of Philosophy of Columbia University, delivered a notable address on "How to Educate a Girl under Sixteen." The lecturer covered the period through the kindergarten to the entrance into college. At the close of the lecture fifteen minutes were allowed for asking the lecturer questions:

"Shall a child be placed in a kindergarten after he has passed the recognized kindergarten age?"

"No. The kindergarten stands in a logical relation to a certain period of the child's development. After that time the kindergarten training would not help and might retard the child's education."

"Shall a child learn a foreign language in the nursery?"

"I have known personally six cases where the foreign language acquired in the nursery was a benefit, and forty where it was a positive detriment. When a foreign language is acquired, the vocabulary should be the literary form of that language. The colloquial is not the language of culture. A child merely imitates a language learned in a nursery."

"What languages should be studied together?"

"Latin and French, because of their relation. German should be studied later."

"How long should Latin be studied?"

"Four years. And this should mean an acquaintance, at least, with its literature."

"Shall a child learn to spell as a separate study?"

"No. Spelling is an incident in education, a part of all its parts. A child learns the word orally—that is speech; he recognizes it—that is reading; he writes it—that is spelling."

The questions above indicate only slightly the interest of the audience. The fact that women representing the best society—using that phrase in its true sense—combined with the teachers of their children to secure the services of recognized educational authorities to address them on special subjects indicates the great progress made by American mothers in their conception of home and education.

❀

Lord Leighton, whose portrait appears on our cover this week, has long filled a dual rôle in the world of art, and his death removes the most prominent figure in that world so far as Great Britain is concerned. His character was at once an artist's and an official's. As an artist his training had been ample, and his work showed the results of that training. Unlike the parents of most painters, Frederick Leighton's saw hints of an awakening talent in the drawings which their son was fond of making, and in his eleventh year they placed him under the instruction of Francesco Meli at Rome. Shortly afterwards Mr. Leighton took some of his son's work to Hiram Powers, the American sculptor, in Florence. Mr. Powers assured the father that Frederick was plainly destined for an artist's career, and from that time the future academician dedicated himself to painting, studying especially in Frankfort, where, under Becker and Steinle, he was grounded in that academic training evident—often too evident—in every one of his pictures. His first work was in some respects his most famous. It was entitled "Giotto Discovered by Cimabue among the Sheep," was exhibited at the Royal Academy in 1855, and was immediately purchased by the Queen. This success was but the beginning of a life full of success; but, be it noted, no work of Leighton's ever hints at the carelessness which often follows early and brilliant achievement. Not only does the treatment of his favorite subjects—those from mythology and Greek history—transport us to a time when the idea of grace meant more than it does to-day, but Leighton gives us in every picture something concrete to think about; he appeals at once to the æsthetic sense and to intellectuality. It has been justly urged that these quali-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ties are the only ones which appeal to us in the Leighton pictures, and that their unspontaneity can never reach passion. An example of this is the "Hercules Wrestling with Death," shown at the Chicago Exhibition. Yet there was so much that was admirable in Leighton's linear idea, its symmetry and precision, and in his composition and conception, that perhaps no man since Ingres has done more to satisfy the art critic in these respects. As to Frederick Leighton's official character—so far back as 1854 Thackeray said: "Millais, my boy, I have met in Rome a versatile young dog called Leighton, who will one of these days run you hard for the presidentship." In 1878 the presidency of the Royal Academy, made vacant by the death of Sir Francis Grant, was filled by Leighton's election. Then followed a knighthood, a baronetcy, and at the beginning of the present year a peerage. Lord Leighton did not live long enough to take his seat in the House of Lords, in which his varied gifts would have commanded attention. As the President of the Royal Academy, it may easily be said that no one has ever sat so worthily in Sir Joshua's chair. A man of superb physical presence, of exquisite manner, a remarkable linguist, of broad and painstaking culture, he has realized fully the Englishman's idea of a gentleman and a scholar.

❀

Alexander Macmillan

Alexander Macmillan, who died in England on Saturday of last week, was the younger of the two brothers who just about a half-century ago began in a humble way a publishing business which has now become one of the largest in the world, while inferior to none in the quality of its literary output and its close alliance with scholarship and critical thought. The story of the life of Daniel and Alexander Macmillan is one of success won by sturdy independence, business sagacity, and high principle. They were the sons of a typical Scotch farmer, honest, industrious, but of slender means and of a narrow outlook on the world. Both of the lads showed a strong liking for books and study, and pushed their way to an education through all difficulties. Alexander for a while was a school-teacher, but he soon followed Daniel to London and became a fellow-clerk with him in a publishing house. In 1843, when the combined salary of the two was not much over a thousand dollars, they resolved to strike out for themselves. They opened a small book-shop, were recognized by the trade as worthy of credit and support, struggled manfully against lack of capital, and at last began to see the tide of business success rise about them. The bookselling business carried on in London was moved to Cambridge, where relations were established with the University; then it was joined with a small publishing venture; soon it became established in London as a regular publishing house; and thereafter the increase in the importance and number of books published by the firm was steady and progressive. Such a business history as this implies not only industry and native worth, but a remarkably keen literary intelligence and a just understanding of the currents of thinking and the advance of learning. The published correspondence of Daniel Macmillan (in the Memoir by Mr. Thomas Hughes) showed how close was the relation between these publishers and many great writers. Alexander Macmillan was a man of fine perceptions and broad sympathies. He played a very important part in the literary history of England. Such firms as that which he and his brother established make possible the career and service of the great authors.

❀

At an important meeting held in Sion College, London, January 14, the following resolutions, moved by W. Hazell, M.P., and seconded by Canon Wilberforce, were unanimously passed:

"We, the undersigned, desire to express our deep conviction that, whatever may be the differences between the Governments in the present or the future, all English-speaking peoples, united by race, language, and religion, should regard war as the one absolutely intolerable mode of settling the domestic differences of the Anglo-American family.

"As any appeal to the arbitrament of the sword in disputes between English-speaking nations is repudiated by the conscience of the race, we would respectfully suggest to our Government that the present is a 'fit occasion' for giving effect to the resolutions in favor of Arbitration passed by the House of Commons and by both Houses of Congress.

"Without expressing any opinion upon pending controversies which may be regarded as *sub judice*, we would earnestly press the advisability of promptly providing some treaty arrangements by which all disputes between Britain and the United States could be referred for adjudication to some permanent tribunal representing both nations, and uniting them in the common interest of justice and peace."

An able committee was appointed to give effect to these resolutions and to secure signatures to the declaration embodied in them from leaders of all denominations. In this committee we note the names of such men as the Bishop of Durham (Dr. Westcott), Cardinal Vaughan, Dean Farrar, the Rev. Hugh Price Hughes, Dr. Clifford, Dr. Adler, Lady Henry Somerset, Mr. W. T. Stead.

❀

Last week the majority of the political prisoners at Pretoria were released on giving bail. Dr. Jameson and the officers who accompanied him in his raid have started under an escort to Natal, where they will be turned over to the British authorities for trial. All the members of the Johannesburg Reform Committee were admitted to bail with the exception of Messrs. Lionel Phillips, President of the Chamber of Mines, Percy Farrar, proprietor of the South African paper "Country Life," John Hays Hammond, the American mining engineer, and Colonel Francis Rhodes, brother of the ex-Premier of Cape Colony. As to Dr. Jameson's trial we have conflicting forecasts. Much influence has been brought to bear upon our State Department to secure clemency for the Americans under arrest at Pretoria. In response to Secretary Olney's inquiry, Mr. Bayard, our Ambassador at London, telegraphs that "according to his present information uniform, humane, and indulgent treatment is being extended to all persons, including Americans, by the Boer Government." All the Americans are out on parole except Mr. Hammond, whose case differs from that of the other Americans in that he signed a conditional invitation to Dr. Jameson to come to Johannesburg. Those familiar with the laws of the South African Republic believe that if penalties for treason are enforced in full, the Boer Government will become greatly enriched through the confiscation of property of those convicted of that crime. It is estimated that the total money value of such property is $70,000,000. In his speech on Friday of last week, General Joubert, the commander of the Transvaal forces, declared that Dr. Jameson's raid was not the work of the honorable section of the British residents, and that the Boers were proud of the sympathy manifested by the people of Cape Colony. He foresaw a great future for South Africa if it were united, in which opinion we entirely concur.

❀

The Ashanti war of twenty years ago was begun by the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

natives because the British refused to pay the annual tribute to the King which the Dutch—the previous masters of the African Guinea Coast Colony—had paid. In spite of Lord Wolseley's expedition, the result of which made Ashanti nominally tributary to the British Gold Coast Colony, the King has claimed to be an independent sovereign over his 2,000,000 subjects, and has continued his fierce despotism. Last year the Governor of the Gold Coast Colony sent word to the King that a Resident would be sent to the capital with power to define the limits of Ashanti and to repress the horrible human sacrifices of slaves which were daily taking place. These demands were resented, upon which an expedition was organized to enforce the ultimatum. After a march through 150 miles of jungle, the capital has been easily captured, and the King compelled to sue for peace. It is supposed that he will be reduced to the position of an Indian Prince under allegiance to the Queen, but the country is, of course, not settled enough to permit a British Resident to be stationed at the capital without a regiment for his protection. The immediate gain to civilization will be great, for British rule will undoubtedly stamp out the inhuman slavery which has long existed in Ashanti. It is also reported that Mr. Chamberlain is arranging the transfer of the business of the adjoining Niger Coast Protectorate into the hands of Crown agents who will substitute colonial rule for the trading of the Royal Niger Company, and that an amicable arrangement has been made with the French, who are England's next-door neighbors. One sad incident, however, will always be connected with the present Ashanti campaign—the death of Prince Henry of Battenberg. Two members of the English royal family—Prince Henry of Battenberg and Prince Christian Victor—enlisted for the Ashanti war. The former was attacked by swamp-fever and was conveyed to the coast, where a steamer took him to Sierra Leone, but he died before reaching that place. He was a brother of the late Prince of Bulgaria, and, had his opportunities been the same, might have exhibited similar self-command and bravery. Every one will sympathize with Princess Beatrice in her great sorrow, and with the Queen, whose later life has been clouded by many family bereavements.

❀

A report to the "Pall Mall Gazette" affirms that a treaty has been entered into between Russia and Turkey by which Russia extends a protectorate over Turkey, and Turkey guarantees to Russia an open exit to the Mediterranean through the Dardanelles. The report is doubted, and lacks official confirmation, but we do not think it improbable. France has long wished to secure the withdrawal of England from Egypt; Russia has long wished for an open pathway to the Mediterranean; Turkey would be unable to maintain herself in Europe at all if deprived of protection from some Christian power, and the protection of England, on which she has relied in the past, has become very problematical. If such a treaty exists, and is carried into effect, England's command of the Suez Canal will be seriously threatened. The wise diplomat is influenced but not governed by the traditions of the past. If Lord Salisbury had been a wise diplomat, he would have perceived that it is impossible much longer for England to maintain the Turkish supremacy on the Bosphorus, and he would have avoided the hazard of Russia's hostile control by entering into an alliance with Russia to give her what she has so long desired, and in return secure the protection of the Christians in the Turkish Empire. Russia as an enemy with free passage through the Dardanelles will be far more dangerous than would have been Russia as an ally and friend.

War or Law?

The shock given to the two countries by the Venezuelan incident promises to have the good effect of accelerating immensely the dissemination among thinking men of a knowledge of the possibilities of an immediate advance in civilization, such as has been for many years the hope and expectation of jurists.

Two or three years ago a committee of jurists in sympathy with a movement for the creation of a permanent tribunal for arbitration was appointed, consisting of leading judges, statesmen, and lawyers in both Europe and America. William Allen Butler and Cephas Brainerd, at the request of the originators of the movement, have prepared a careful plan for the organization and administration of such a tribunal. Other steps of a similar nature have been taken, but none of them have hitherto received sufficient encouragement to lead to rapid progress or promise immediate practical results.

The inertia of public sentiment is not surprising. The change involved is as great a change as ever has been proposed, in government, at one stroke, since the framing of the Constitution of the United States. It amounts in effect to taking the power of declaring war out of the hands of the executive and legislative branches of the government, and interposing judicial process, judicial investigation, judicial reasoning, and a calm judgment of an impartial tribunal as necessary preliminaries. This is so radical and far-reaching a measure that it is not strange that nothing short of an actual emergency bringing us face to face with the possibility of a hasty and unreasoning declaration of war should suffice to make men in this busy commercial age give it the necessary attention.

The Venezuelan incident could not have been better devised to bring this distinction clearly before the American mind. If the President's message had stopped with the recommendation that Congress provide for the appointment of a competent tribunal to investigate the facts and make them known fully to our people and to the civilized world, Mr. Cleveland would have been justly credited with an admirable device and a noble step in advance toward future peace, by establishing a precedent for an inquiry upon judicial methods, instituted by a nation which, though not a party to the controversy, might be seriously affected by its continuance or its results. Such an investigation, though it might be necessarily *ex parte*, in the sense that Great Britain might have refused to take notice of its proceedings or give to it an explanation of her course, would have been impartial in the sense of being an investigation by a third nation not a party to the controversy and made with a view to attaining a right understanding of its own interests or duty and the duty of other civilized nations. What shocked the country, while at the same time it accelerated this wholesome discussion, was the addition in the same message of an implied threat to Great Britain, giving her to understand that if she did not abide by whatever conclusion our Commission might come to she must prepare for war with us. This was like issuing execution before trial and judgment.

Nevertheless there are aspects in the results of this recent incident which are encouraging. There are already precedents for judicial co-operation between nations, as Professor Thayer has shown in the "University Law Review," it being already the custom of courts in one nation to send to courts of another nation requests to take evidence for use in trials in the country whose courts make the application; and other lines of legal usage confirm the propriety of such comity. Many jurists, it is true, have

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

declared that an international tribunal could be nothing more than a form, because there was no power above the nations to enforce the decrees of such a tribunal; but, as was shown in the discussions at the Mohonk Conference last June, a power *above* the Government is not in our time necessary. A power which may be spoken of as beneath the Government exists and is quite capable of compelling compliance. If the jurists once get the attention of the Anglo-American peoples and convince them that an international tribunal can be formed, which shall be competent to decide, in the first instance at least, all questions which otherwise might lead to executive or legislative declarations of war, the problem will then be whether the brotherhood of Christian peoples and the solidarity of labor in different nations will not be a sufficient power to compel the monarchs and men of military ambition and the army contractors to pause and wait the result of the appeal to reason which such a tribunal will interpose between the grievance and the outbreak of hostilities. This has been the history of the origin and growth of all law. A controversy stops the progress of peaceful welfare. The law simply holds the contestants in check and in silence, and allows the current of peaceful affairs to go on for a time, while the facts are investigated and the reason of the case made plain to all who care to understand it, and meanwhile the passions which threatened mischief in the controversy are allowed to cool, and reason and enlightened self-interest take the place of anger and the lust of power. This is the path of progress by which private war, common a thousand years ago in Great Britain, became gradually unlawful; and this is the process by which we may hope that public war among nations may also in turn give place to peaceful law.

The Japanese Report

The report on the Japanese churches, given in this week's issue of The Outlook, will be of value to all who are interested in any aspect of the world's progress.

In twenty-five years a wonderful revolution has been wrought in Japan through the influence of Christian missions:

"The most of the work in Japan has been done since 1871. Since then the nation has been disarmed of its suspicions against Christianity. The non-Christian leaders in Japan recognize the worth and power of the Christian character, and honor the true Christian life. The missionary is now free to go at will into all parts of the Empire. The Bible and Christian literature have free circulation. The prisons are open for the Christian evangelist. Christian teachers are in many of the Government schools. Persecution is a thing of the past except as it occasionally appears in disguise. Christianity has already put its stamp upon the laws of society, of the army, and of the State, and is making itself felt in literature and forms of thought."

It would be strange if such changes could be wrought without friction. It is possible that our representatives have been inclined to confound the essentials and the incidents of Christianity, to identify the spirit of life which Jesus Christ has brought into the world with the forms of worship, organization, and creed with which we are most familiar. But it is also not improbable that the Japanese understanding of Christ's teaching may be erroneous, it is almost certain to be vague, it is quite certain to be partial and incomplete. These two conditions are sufficient to account for the differences which have arisen between the American Board and the Japanese churches. But these differences are increased by the fact that the legal and the ethical property relations are not the same. Legally, the property purchased by the funds of the Board belongs to the Japanese. A foreigner cannot hold real estate in Japan. Ethically, those who have contributed the funds and erected the buildings have some rights in them. What are these ethical rights? This is a question that we shall not venture to decide. It must suffice to say to our American readers that there is no ground for charging bad faith upon the Japanese. In at least one important case, in which the legal title was vested in a Japanese board, the accompanying ethical trust was not reduced to writing. This was a serious error. Death has taken away some of the original parties; time has dimmed the recollections of others. The Christian method of settling such controversies is by compromise. They cannot be settled by appealing to the past; the question must be readjusted with regard to the present and the future.

It is in this spirit that the Japanese should deal with their American friends. We appreciate the value which the Japanese put upon independence; but they may easily value it too highly. They are entitled to frame their own religious institutions. As there is a Greek Church, a Latin Church, a German Church, an Anglican Church, and an American Church, so there may well be a Japanese Church. But these ought not to be independent of each other. There ought to be a brotherhood of the churches. Christendom is now endeavoring to repair the evil of sectarianism, born of an excessive spirit of independence. The Japanese churches may well learn a lesson from the past, endeavor to keep in fellowship with the Christians on this side of the ocean, surrender for the sake of unity something of their independence though nothing of their freedom, and assume that there is truth in the traditional beliefs of the universal Church—in its faith in the Fatherhood of God, the divinity of Jesus Christ his Son, and the provision for pardon and life which his incarnation and passion have made. Eighteen centuries count for something; and Japan does not humiliate herself by taking advantage of what the West has wrought in Christian faith and life any more than by frankly accepting the results of Western civilization. Even if the Japanese Christians are clear that our opinions are infected by our prejudices and our property interests, they should not forget that the Doshisha would not be possible but for American benefactions, and that gratitude for the past and unity and efficiency for the future both call for some concessions even to prejudices and property interests.

But the most important feature of this report is the general recommendation under the head of "Missionary Policy." This ought to be examined and pondered with great care. It is applicable, though possibly not in the same degree, to all missions of all denominations. It recognizes fully the spiritual independence of the native churches; the right of all Christians to think their own thoughts, to formulate their own creeds, to worship God according to the dictates of their own consciences; and it proposes to emphasize this recognition by offering them our fellowship in their religious life.

The history of missions demonstrates two fundamental truths: First, that no nation has ever originated its own spiritual life; the seeds have been brought to it from some other and more enlightened nation. Palestinian Christians carried Christianity to Rome; Rome sent it to Germany and England; England and America have sent it to the Far East. Second, that no nation has ever had the forms and institutions of religion imposed on it from without, to its advantage. Greece, Rome, Germany, England, America, each, getting the impulse from abroad, has worked out its own forms of faith and its own institutions for work and worship. These two fundamental principles the recommendations of the Committee to Japan recognize. It

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

proposes not to increase the number of resident missionaries; to leave the evangelistic work in Japan to Japanese preachers; and to send from time to time the pastors of our most prominent churches and professors from our colleges and theological seminaries to give, in temporary service, to the Japanese, the benefit of our thinking, to give them the fruits of our scholarship, and to explain to them our philosophy of Christianity—that is, our theology—that in framing their own they may have the benefit of the Western thought, may we not say of the world's thought hitherto? Analogous to this are the lectures in India which have been given in the past by Joseph Cook, President Julius H. Seelye, and George F. Pentecost, and the more systematic course to be initiated next year by Dr. J. H. Barrows. But these were somewhat sporadic and local; what the Committee recommends is the adoption of this method as a permanent policy in missionary effort. In our judgment, this recommendation marks a very decided advance in missionary plans, and its adoption by the Board, if it is adopted, will initiate a very wise advance in missionary work.

It would not be easy to estimate the advantage which the churches of Japan would derive from two months of lectures on Bible Study by such men as Dr. Harper and Dr. Meredith, on Christian Philosophy by such men as Dr. Behrends and Dr. Gordon, on the History of Christianity by such men as Dr. Allen, Professor McGiffert, and Principal Fairbairn, on Preaching by such men as Dr. McKenzie and Dr. Gunsaulus, and on the spirit and methods of Evangelism by such a man as Mr. B. Fay Mills. The adoption of this recommendation by the Committee will mean giving to the foreign Christian churches the best service of our best men, and will mean helping those churches to help themselves; it will add to their strength by throwing them on their own resources, while adding to those resources by our fellowship; in a word, it will substitute co-operation for control, and will be as truly in the spirit of the New Testament as it is in accord with the principles and traditions of the Congregational churches.

Healthful Progress

While the higher educational opportunities for women are being widened on all sides by the opening of university doors and the addition of new departments of study, a still more notable progress is being made quietly, and in many cases almost unconsciously, inside the colleges themselves. When these institutions were first established, the novelty and, in the judgment of many, the experimental character of the new departure gave the earlier students a certain self-consciousness from which it was difficult to escape. The members of the earlier classes were pioneers in a way, and they could hardly avoid feeling their exceptional position. At college they were doing a work new to women, enjoying opportunities previously denied to women, and breaking paths through territory hitherto largely unexplored by women; at home they were addressed as girls who had broken away from old traditions, they were questioned very much as travelers returning from Africa are questioned to-day; in a word, they were treated as exceptional persons. And exceptional persons they really were. Any one who has acquaintance with the earlier graduates of the different colleges for women knows that they were a select class, notable for character, ability, and high aims. They are making themselves felt in many communities as a distinct force for the higher civilization. Their zeal is tempered by intelligence, their courage reinforced by discretion, and their earnestness directed and balanced by large and sane views of life.

There was, however, in those earlier years the presence of an inevitable consciousness of doing a new thing, which created a certain tension of spirit and nerves, a certain intensity of expression along religious and ethical lines. The atmosphere was not, and in the nature of things could not be, quite normal; the life was not entirely natural. There was a certain amount of strain. As the years have passed, the colleges settled down to quiet work, the number of students multiplied, the public curiosity died a natural death, the tension has been insensibly relaxed, the strain has largely disappeared, ethical and religious activity and expression have assumed normal proportions in the totality of student life. There has been, in short, a normal and healthful evolution of college organization and student life, and to-day the undergraduates at Smith, Vassar, Barnard, Wellesley, Bryn Mawr, and kindred institutions are exceptionally wholesome and healthy girls, who understand the uses of play as well as of work, and who do not mistake nervous restlessness for intellectual activity. The change is seen perhaps as clearly at Wellesley as in any other institution; for Wellesley was founded in a mood of intense religious feeling, and its religious life was from the first very marked and prominent. The growth of the college in numbers has been astonishing, but not more astonishing than its growth in symmetry of aim, harmony of activities, balance and sanity of spirit. The visitor who should hastily compare the college of to-day with the college of fifteen years ago might come away with the impression that there has been a decline in spiritual fervor, a relaxation in moral intensity. A more careful study of present conditions would disclose a religious life as deep and influential as the college has ever known, and more normal and natural in form and expression; a religious life which has broadened in expression from a few fixed and conventionally religious lines to include the entire work and life of the student. Religion is less militant, less in evidence, but quite as dominant as of old. It is, indeed, the real life of the college; but its expression has assumed normal proportions with other forms of expression. It is less intense in speech, but more inclusive, wholesome, and attractive. And this evolution towards a perfectly wholesome life is evidenced in many other directions, where quiet, steady work has taken the place of an over-intensity of effort. Such growth as this has removed doubts once widely entertained about the ultimate results of college education for women, and answered questions once very constantly asked. It has become clear that the college is not only an intellectual opportunity for a girl, but a place of wholesome aims, habits, and atmosphere; a training-ground for women of sound physical development, of warm hearts, and of that educated intelligence which brings sanity, stability, and the possibilities of the highest and most permanent service and usefulness.

We have already published two introductory sermons by the Rev. Lyman Abbott on "Christ's Teaching upon Social Topics." We commence this week the series which follows these two introductory sermons, and which endeavors to unfold Christ's teachings upon, and show their application to, certain social questions of our time. The topics treated will include:

Christianity and Communism.
Christianity and Socialism.
Christ's Method of Settling Quarrels.
How Christ Would Deal with the Labor War.
Christ's Treatment of Criminals.
Christ's Treatment of the Social Evil.
Christ's Doctrine of Marriage and Divorce.

The sermons will be published as nearly as practicable in successive issues of The Outlook.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Responsibility of the United States as regards Turkey

By the Rev. Newman Smyth, D.D.

SYMPATHY for the Armenians should now cease to dissipate itself in mere feelings of horror, or to satisfy itself with the single outlet of charitable contributions; it should concentrate and harden itself in strong pressure for governmental action. It is not enough for the people either of England or this country to be content with feeding the surviving lambs, while the devouring wolf is still ravaging the sheepfold unclubbed. It is high time for general agitation and discussion of the responsibility of our own country for the continuance of the Armenian horrors. We are not absolved of our duty, as a Christian people, by mere indulgence in expressions of surprise or indignation over the inaction of the Christian powers of Europe. What opportunity and what responsibility has our own country in this tragedy of the nations?

The following points lie immediately before us for determination by our Government:

I. What must be done by our Government in assertion of American rights in Turkey?

These rights include the following claims:

1. Indemnity for outrages, and redress for diplomatic insults. One claim for indemnity which our Government made some ten years ago remains to this day unhonored and unsettled by the Turkish Government. Its treatment of our Minister would have justified us in extreme measures at that time; and if our just claim had then been pushed, the Turkish problem would now present at least another aspect. We have responsibility arising from our own failure to enforce past just claims.

(2) The maintenance of the legitimate rights of naturalized citizens. I insert the qualifying adjective, because some claims of naturalized citizens may admit of just refusal; but any proper rights should be maintained, if necessary, by the whole naval and military power of this Nation. Secretary Olney, as the official correspondence, so far as published, shows, is acting with decisive vigor in this direction.

(3) The insistence by our Government upon all the rights granted by treaty or secured in legal concessions to American citizens in the pursuit of their business and professions in the Turkish Empire. Nothing should be claimed which is not clearly valid; but whatever claims are made should be collected, if it takes all the ships and ordnance which this country can make or purchase to do it. Included in this demand should be the granting *exequatur*s to our consuls without unjustifiable delay.

If all this were done, and vigorously done, would our whole responsibility as a civilized nation be exhausted? It may be said that if we should take these decisive steps, such action by our Government might be enough to precipitate the whole Eastern question. Larger consequences than we can definitely predict might follow if this country should do only the least which for the protection of its own rights and honor it ought not to leave undone.

But still the greater question of a possible duty of direct governmental interference should be raised for immediate consideration.

II. Ought this country in any way to interfere for the sake of restoring order in some provinces of Turkey? One point at least seems to be clear. If this Government should take any such action, it should act in friendly understanding and co-operation with England. In the interest of a common humanity, and under the responsibility of a common heritage of law and liberty, our country ought, so far as possible, to make itself one with England in the action which our common Christian civilization demands, in order that a full stop may be put to this awful crime. There are two possible ways of such unity and friendliness between America and England.

(1) Either by joint resolution or through diplomatic channels, our Government could send friendly assurance of its full sympathy and moral support (with whatever such support might imply) to the people of England in the effort of their Government to restore order in Turkey. Would not official expression of such friendly support in the common cause of humanity be a double stroke of statesmanship just now in the present unnatural tension between these two great Governments which ought to stand solidly together for law, justice, and liberty throughout the world?

(2) Our Government has the right to interfere wherever humanity may require interference; the duty of interference must be determined in part by considerations of policy and power. So far as power is concerned, our navy, however contemptible in size before England's flying squadrons, is strong in comparison with Turkey's weakness. As to policy, Lowell has told us that "new occasions teach new duties." Does the exceptional occasion, then, in the East teach us a new duty of interference? It may be urged that possibly our Government is the only one so unembarrassed as to be capable of taking initiative action. Its traditional policy of non-interference with foreign political entanglements does not cover the responsibility of an exceptional occasion in view of a tremendous cause of humanity. One thing should be urged. Whatever action our Government may be called upon to take, either in the enforcement of its own just claims or in direct interference for humanity's sake, it should come to a thorough diplomatic understanding with England in this matter. If we take the initiative, England should be informed of our proposed action, and, if possible, her indorsement of it be secured. Or, if we urge England to take some initiative, our urgency should be accompanied by friendly assurance of our sympathy and support. Now is our signal opportunity to assert our real, deeper, and truer oneness as a people with the people of England. In rising to our full responsibility of humanity we have our National opportunity to form holy alliance with the England which in our consciences we honor and in our hearts we love. Certainly some nation ought to do something—our own country, if not another—to bring this extermination of a Christian race to an end. In what we are pleased to regard as the dark ages, on receipt of such news of the sufferings of Christians, every knight in Europe would have buckled on his armor and set his face towards the Holy Land. Shall the verdict of history upon the Christianity of the last decade of this nineteenth century be this—our own country included: The Christian nations stood by, consenting to the death of martyred Armenia?

The Necessity and the Needs of Foreign Missions

By the Rev. Henry van Dyke, D.D.

Missions are an absolute necessity, not only for the conversion of the heathen, but also, and much more, for the preservation of the Church. Christianity is a religion that will not keep. The only thing to do with it is to use it, spend it, give it away. The duty of preaching the Gospel to every creature is one that inheres in the very nature of the Gospel itself. It is the adaptation of Christ's message to every man, the incarnate word of God's love coming straight to the simple, naked heart of humanity, that makes it "glad tidings." For its universality is the expression and evidence, not only of the fatherhood of God and the sonship of Christ, but also of the brotherhood of man. All these things are necessarily involved in the truth that there is one religion fitted and intended for every creature.

Now, if this be true, the conviction that Christianity should be given to all nations is not a secondary inference,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

which may or may not be drawn from the doctrines and principles taught in the Bible. It is not a corollary attached to the main proposition of Christianity, and without which that main proposition would still be perfect and complete. It is a part of the primary and central truth which is revealed in Jesus. It is vital to the whole revelation, and the Church has not really received that revelation in a living form unless it has received this element with it.

Does not all the history of Christianity prove this? Was it not as impossible for the early Church to resist the primal impulse of missions as it would be for a child born alive to resist the impulse of breathing? The first danger that threatened the Church was that this spiritual impulse would be stifled by the attempt to confine the Gospel to the limits of a single race, to make it fit the form of an ancient theology, and to restrict its worship and its organization and its work within the lines already laid down in Judaism. If that had been successful, Christianity would not even have purified Judaism; Judaism would have smothered Christianity. But Paul and his comrades, backed by the spiritual force that was working mightily in the hearts of the unknown, nameless disciples of Antioch and the other cities of Asia Minor which had received the Gospel, broke through this peril, and made room for Christianity to breathe and to unfold its life. When they "loosed from Troas," they cast off the moorings of racial and national prejudice, they cut the cable of a false conservatism, they hoisted the flag of unselfish love, and launched the Gospel ship on the wide sea, to sail until every port had been visited and every land had received the good news of a salvation which was meant for the whole world.

For eighteen centuries this great enterprise has been going on with varying success. Sometimes it has been prosecuted with hopeful courage and energy. At such times the Church engaged in it has been prosperous and comparatively pure. In other ages it has lagged and languished. At such times the Church, neglectful of her duty, despairing of her promise, has been filled with inward conflicts, tainted with great corruptions, and weakened in her own vitality. Her activities, diverted from their true channel, have been wasted in the evolution of cumbrous and unscriptural systems of theology. Her growing wealth has become a curse to her. Her light, "cribbed, cabined, and confined," has waned and burned but dimly within the costly shrines of a consecrated selfishness. It is not necessary, nor would it be possible, to go into details in tracing through all the centuries the process of decadence or of renaissance in connection with the decline or the renewal of the spirit of missions. It is enough merely to point to the deadness which fell upon the Church in the seventeenth and eighteenth centuries, when the missionary enterprise was most despised and neglected, and to the renewal of life which came at the opening of this century, when the missionary enterprise was revived and flourished.

Looking back at the history of this century, we can see the powerful influence which the effort to carry out Christ's great commission has exerted upon the Church herself. It has developed in every sect and denomination the noblest types of Christian character. Carey, Martyn, Judson, Livingstone, Duff, Patteson, Hannington, Mackay, Father Damien, coming from different branches of the Church, illustrate in their essential heroism and virtue that conformity to Christ which is above all the differences that divide man from man.

The missionary effort has been the chief means of enlarging the Church's conception of her own nature and work and destiny. It has done more than anything else to break up provincialism and parochialism in Christianity. As Macaulay said, "In countries where the people pray to cows, the controversies which separate Christians seem of small account." If there is any one cause to which we can trace the growth of the broader and more liberal spirit of modern Christendom, it is to the reflex action of foreign missions upon the heart of a divided Protestantism.

The greatest triumphs of the Gospel in modern times have been won in foreign fields. The results of missionary enterprise in the actual number of converts added to the Christian Church have been immense and startling. One million three hundred thousand confessors of Christ have come out of the darkness of heathendom within the past century; and they are coming now at the rate of one hundred thousand a year—two hundred and seventy-five every day. Just think for a moment what that means. Enough men and women are turning from the worship of idols to the true God to fill the largest church in New York every Sunday in the year. But greater even than these numerical results are the triumphs which cannot be tabulated in figures or reduced to statistics. Triumphs of patience and hope in China, where the preaching of the Gospel in a city for twenty years without a single convert has been followed by a thousand-fold harvest. Triumphs over prejudice in India, where the Government, which was once arrayed against the missionary enterprise in bitter scorn and contempt, has now become its friend and eulogist and protector. Triumphs of charity in every land smitten by famine or pestilence, where the suffering people have learned to turn instinctively to Christian missionaries as their first and best helpers. Triumphs of transformation in the islands of the sea, where whole races have been changed from bloodthirsty cannibals into peaceful and order-loving folk. Achievements like these are, in fact, the greatest glory of foreign missions. They manifest, as nothing else could do, the intense hopefulness, the splendid, serious optimism, the invincible courage, and the uplifting power of the religion of Jesus Christ for all mankind.

But while we make these great claims for missions, and make them soberly, and are prepared to defend them, at the same time we do not hesitate to admit that the missionary enterprise still has great needs which must be recognized and met before it can fully accomplish its ultimate design. There is need, for one thing, that the Church should clarify and simplify her conception of the Gospel which is to be preached to every creature. We must make it plain to ourselves that this Gospel cannot be an abstract and complicated thing. It must be level to the capacity of all men; it must be suited to the common wants of the human heart. To teach that God is a personal Spirit, whose essential character is holiness, and whose central motive is love; to teach that Jesus Christ is the Son of God, the brightness of the Father's glory and the express image of his person, who died for all sinners and rose again that all men might live forever; to teach that the Holy Spirit of God is the source of all true goodness and everlasting life—that is essential Christianity as it is revealed in the Bible. That is the faith which we have to teach all nations and into which we are to baptize them in the Threefold Name. If any human speculations have obscured this faith in the heart of the Church, or if any human forms of speech make this faith difficult of acceptance to heathen races, the sooner these obscurities and difficulties are left behind, the more rapidly the work of foreign missions will progress.

There is need, also, of the exercise of a continually increasing practical wisdom in the use of the proper means to accomplish the end of missions. That mistakes have been made on missionary fields by almost all Churches in the past no one can deny; that the Churches have not learned wisdom, even by their mistakes, would be highly improbable. It is a simple matter of fact that the methods of propagating Christianity in heathen lands have improved wonderfully in the past fifty years. They have at least kept pace with the improvement of modern methods of exploration, travel, and commerce. But what we desire is that they should outstrip even these secular enterprises. Just as the purpose which they are designed to carry out is grander and better than any other, so should the means which it employs be wiser and more perfect. The day for sending flannel petticoats to the Hottentots and water-coolers to the Esquimaux has passed. We must send out our missionaries now trained and equipped for life in the countries to which we send them. We must provide them with such tools and instruments as shall make them wel-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

come and useful among the peoples with whom they are to live.

Another need of foreign missions at the present day appears to be a full and frank recognition of the fact that their object is not to transplant European Christianity or American Christianity to other lands. It is something very different. It is to plant Christianity in other lands so that it shall spring up into a native growth, and take the form and bring forth the fruits which are appropriate to its new environments. When we once get it deeply and thoroughly into our hearts that the religion of Jesus is really fitted for all men, and for all countries, and for all modes of human life, then we shall be willing to concentrate our effort more closely and vigorously upon the work of sowing and watering the seed, and shall rest in a firmer faith upon God's ability and willingness to give the increase according to the laws and in the form which Almighty Wisdom has appointed.

But the great need of missions in this age is a revival, in the hearts of the Church, of that large and noble passion which may be called the patriotism of Christ's kingdom. This will draw the most generous and heroic minds into an adventure which promises the most splendid success within the range of human expectation. This will inaugurate, we dare to hope and pray, a new crusade for the twentieth century, a Crusade of the Cross, without the sword, grander and more beautiful than any that the world has ever seen. The men and women who shall go out in loving hosts to preach and teach and live the Gospel will go, not merely because all nations need Christianity, but because Christianity, for perfect development, needs all nations.

"Clover Villa"

By Mrs. Margaret B. Wright

Americans coming to England are almost unanimous in one disappointment. "Everything is so much dearer than we expected," they say. These Americans, of course, are those to whom money is an "object," and who must apportion their travels and time with strict relation to that "object." These flying visitors are naturally charged flying prices. During what is in London called "the American season," the very commonplace boarding-houses of the convenient Bloomsbury district double their winter prices. Some of them do not scruple to charge full hotel prices with very much less than hotel luxuries, and an American may take or not as he pleases, for during the summer rush there are thousands to whom "money is *no* object."

It is only when Americans have lived years in England that they learn how much comfort can be extracted from comparatively small expenditure, and how much of picturesque and poetical England can be seen and known with only the necessary cost of our daily bread and butter.

A case in point is of two Americans, mother and son. The son was away at school, the mother lived in London lodgings. After one or two wretched winter vacations when the two could not see each other's faces in the fog, and burned gas all day for many days, the mother vowed there should be no more such. She advertised for a furnished cottage, "seashore or country," knowing that in humid England the owners of summer cottages are thankful to have people in for the sake of keeping dampness out. Always after the summer the London papers abound in advertisements of such cottages offered for the winter at a nominal rent. The winter vacation was six weeks; one of four weeks came at Easter, while the "long" was from July to the middle of October. So much of the year in "holidays" made it quite worth their while to pack trunks three times a year, and set up a temporary home wherever the winds blew them.

As it turned out, this mother and son had nine different homes in four years. They speak of them as their "pro tems," and always with pleasure. Not one of the "pro tems" cost more than $15 a month; some (the winter ones always) cost no more than $2.50 a week. Every one was a comfortable *pro tem.*, some even with as much elegance as the couple knew what to do with. They were all in interesting parts of England, in Kent, Surrey, the Isle of Man, the Lake District, and one of the Channel Islands; and thus the center from which radiated countless cheap excursions by which they covered the country for miles upon miles. In no other possible way could they so thoroughly have learned England, chatting with villagers, invited to tea, seeing the "plain people" in their plain homes, hop-pickers in the field, the fisherman's wife over her tub; gossiping with the farmer and with the doctor's wife; "swapping stories" with the curate, and "meeting a man" at the post-office. Their staff of servants consisted of one, or rather a fraction of one. For seventy-five cents a week a woman was always found to come in for the forenoon's work, which included washing all the dishes of the day before. In all English houses is a "copper" or set boiler independent of the stove. Under the cover of this copper, in the depths of the secretive boiler, the unwashed dishes always invisibly hid till the hour of their deliverance. The household washing went away every Monday and came back at the week's end with a bill delightfully modest, a very baby of a bill compared with the bouncers one pays at home.

Some of these "pro tems" were more than cottages, and called themselves "villas"—"Clover Villa," "Pevensey Villa," and of course "Claremont," for the English Claremonts of road, terrace, square, street, villa, cottage, house, are as the sands of the seashore. Some of them had bay windows, lace curtains, pianos, and red plush furniture. The very best of these, in an antique village within two railway hours of London, and one hour of carrier's wagon, was hired for £10 from July 1st to October 15th. It was a new villa of six rooms and kitchen, including two comfortable garrets. It faced the village street, but the tiny space before the bay window was so thickly crowded with rosebushes and fuchsias that the seclusion was equal to any lodge in a vast wilderness. The bay window itself was quite large enough for a writing-table, although the rooms were doll-house size. The villa was spotlessly clean, with pretty wall-papers, comfortable beds, and abundance of clean (but sometimes patched) bedding. The chamber carpets and furnishing were very "protemmy," but quite decent and very complete. The main effect of the villa was in the dining and sitting rooms, both well carpeted, the latter even handsomely, and overlaid with pretty rugs. In this room were a piano, and a silvery chiming clock which tolled away all too swiftly the hours of a happy and fruitful summer. This "villa," unfurnished, lets for sixty dollars a year.

"Clover Villa" was four miles from a railway station—blissful fact! Nevertheless, there were two mails a day, and the morning London papers delivered at noon. The village was the center of carriers' wagons, old-fashioned carriers taking commissions, trunks, and passengers with equal impartiality, and crawling up hill and down dale, over the "downs," across the misty "levels," past ruined castle, antique manor-houses, and thatched farm-houses, just as they did when David Copperfield rode in them, as Hardy's heroes and heroines ride to this day. Many a day the mother rode in them to meet her pedestrian son miles distant from "Clover," there to be "dropped" (as carrier-wagon passengers always are "dropped" in English novels), and thence to tramp with him far away to some legendary or historic spot, returning in time to be "picked up" at evening by the returning carrier. Idyllic, of course! The lanes were so rustic that scores of never-frightened chickens chattered after every venturer into them; yet to the door of Clover Villa came the daily butcher, baker, and the rosy-cheeked milkmaid. There, too, came the woodman, desiring to "cleave" the firewood, and the tunicked farmer offering to "cleave the butter asunder" if his lumps were too large. There, too, the rustic postman in his shirt-sleeves, riding an antique tricycle, once knocked with a Paris post-card between thumb and forefinger (instead of dropping it through the slit as usual), and respectfully inquiring, "If you please, sir, what language may this 'appen to be?" This old postman (ex-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

shoemaker) travels eighteen miles a day distributing and collecting letters, yet he finds time to "read a bit of a hevening," and offered to lend the Clover Villains his copy of Young's "Night Thoughts."

Then there was "Breezy Hill," against which a stone cot nestled, and within which the two Americans hugged themselves and chortled in their joy continually, "How very romantic we are!" This stone cot of three rooms and a scullery was "furnished expressly for ladies," the owner wrote, and was quite as dainty as any lady need desire. The solemn pines sang above that snowy cot, and golden sunshine streamed down its antique chimney. In spite of that sunshine the cottage was very dark, being an ancient cottage with tiny diamond-paned windows, and only one (like a ship's port-hole) to each room. The inmates were usually artists who live out-of-doors, and so this couple lived, till it became almost more natural for them to be sitting-on-the-stile-Mary than in proper chairs.

"Breezy Hill" was in the Wordsworth country, and for it the Americans paid ten shillings ($2.50) a week for four months, while all about them flying visitors were paying flying prices of twice, three times, even four times as much. Then there was a cottage near Canterbury, where the cathedral charms; one in the Shakespeare country, or elsewhere —all delightful "pro tems," each with some superiority to the others, as perhaps a finer view, a more exhilarating air, larger rooms, or finer sheets and pillow-cases.

The Housing of the Poor in Cities[1]

By Robert Donald
Editor of "London"

There is no subject which just now calls for more attention from municipal reformers than the housing of the poor in big cities. The packing of the poor in overcrowded rooms in narrow streets is a menace to the health of a whole community. The creation of slums is due partly to economic causes over which the victims of bad sanitation have no control, and partly to the habits of the people. Whatever the cause, it is recognized as the duty of the governing authorities in English cities to protect the public by clearing away the plague-spots, and making some arrangement for re-housing the evicted tenants. As London is the largest aggregation of human beings who have had the misfortune to collect together, it has had more experience in the clearance of insanitary areas and in re-housing the poor and the laboring classes than any other city. The housing problem in London has been in one respect easier to grapple than it would be in New York City, where the site is cramped, and where there is a mixed foreign population to deal with. But in London there is more poverty and misery and wretchedness than in any American city, and these social conditions in themselves produce slums and fever-dens. After all the efforts made during the last half-century to improve the condition of the people and give them better houses, the appalling facts stare us in the face that in the city which calls itself the richest and most Christian in the world, one out of every five of its population dies a pauper's death in a public institution, and twenty per cent. live in overcrowded houses—400,000 of them in one-roomed homes.

As the pressure of poverty increased and the poor quarters of the city became congested, the necessity arose for dealing with insanitary areas. The subject is one of great complexity. I have not space to refer to the commissions of inquiry which have been appointed, but will deal briefly with the means adopted to check the evils. The medical officers having condemned an area as insanitary and the house as unfit for occupation, the municipality buys the houses, the land, and the trade interests. The landlords who have been responsible for the creation of the slums receive very good terms under compulsory sale, and the traders are compensated. The site is cleared, and the land sold for the erection of model tenements. Little is obtained for the land as a set-off against the outlay, and the cost of the clearance remains largely a dead loss—the fine which the community pays for permitting such unhealthy areas to grow up, and the reward which the landlords get for erecting them. A number of companies exist whose business it is to build model tenements for the working classes on the sites. All claim to be philanthropic in their aim; but all require a return of four or five per cent. to supplement their philanthropy—except two, the well-known Peabody Trust, and a more recent one, the Guinness Trust. Over 200,000 people live in such tenements in London, but many of them have been erected by speculative builders and real estate dealers. They are, on the whole, a great improvement on the former slums, but fall short of being what they are described, "model dwellings." Too many people are packed on a site; the density in some places is 2,000 to the acre. The buildings are sometimes square, with a "well" in the center, which does not permit the free circulation of air; or they are built over what was formerly a yard in the rear. The lower rooms are dark and ill ventilated, and, what is more, these "model" tenements are the headquarters of the one-roomed house, with all its evils, social and moral.

Sanitary science has come into conflict with these dwellings, and they stand condemned. They must be entirely remodeled in construction before they can provide the minimum cubic area for every resident required by the Public Health Act, and the necessary light and air-space insisted upon by the new Building Act. These Acts are being strictly enforced, and industrial tenements in the old style have become impossible. No new ones are being erected. Nothing could be more reasonable in the interests of health than the requirements of the Building Act, which provides that no dwelling-house shall be higher than the width of the street which it faces; that an open space must be left at the rear; and "wells" in the center are prohibited. It stands to reason that if the companies earned only five per cent. by overcrowding and closing out light and air from part of their dwellings, they cannot carry on their business under the new conditions. These conditions will also affect, but to a less extent, the Peabody and Guinness Trusts. The Guinness Trust is carrying on a beneficent work. It provides healthy, comfortable houses for a class who have hitherto been neglected—those who live under the "poverty line"—whose wages are less than twenty-one shillings per week. The Trust charges the lowest possible rent, and exists for the purpose of demonstrating to public authorities that such dwellings can be supplied without loss. The three per cent. which is earned on the capital sum presented by the donor goes towards a fund for building more dwellings.

The erection of barrack-like tenements for artisans by private enterprise having been, in the interests of public health, rendered difficult, if not impossible, what course should be adopted? Establish a rapid transit system and house the workers in the suburbs where land is cheap? At first sight this picture of workingmen living in cottages with gardens, far away from the crowded slums, enjoying the free air of the country, is most attractive. As it would be a cheaper system than re-housing in the city, it recommends itself to the advocates of a cheap municipal policy. It removes the workers from the city, but it does not get rid of the problem. It is a system which no real municipal reformer should support. We have one or two striking examples of its defects in London. The Great Eastern Railroad Company, by establishing a cheap service for workingmen, led to a rapid development of workingmen's settlements in the suburbs. The faults of this system, as illustrated by Tottenham, a place of a population of 100,000, the growth of a few years, are, I consider, that it causes land-jobbing and building speculation; that it creates a community which can never develop any civic spirit or enjoy the full benefits of municipal institutions. Tottenham is nothing but a great dormitory for London workmen. They start early in the morning; they return late at night; they take no interest in their system of government, and have no opportunity of participating in it. The place is run by jerry-builders for jerry-builders. A colony of workingmen, isolated from the place where

[1] The Outlook will also print articles by Mr. Donald on "Municipal Dwellings" and "Baths and Laundries."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

they labor, must necessarily be a poor community. The houses are of one low dead level of value; and the lower the assessment the higher the local taxation. Divorced from the city where their labor is increasing the common wealth, the working-class suburb is too poor to support the free libraries, the technical schools, the museums, the lecture-halls, and other institutions of which its inhabitants are in the greatest need; as a community they are placed at enormous disadvantages. While their house-rent is low, the local taxation which they pay is severely felt. In Tottenham, West Ham, and Edmonton—all residential districts for artisans—the cost of local government is fifty per cent. of the value of the houses; that is, if a man pays £10 a year in rent he will pay about another £5 in purely local taxes. And, what is worse, there is extremely little to show for the money. It is not surprising, therefore, that such places as West Ham and Tottenham should desire to be incorporated in London. Unless similar artisan colonies can be kept within a city's boundaries, they are, from an economic, educational, and municipal point of view, a mistake. What, then, is the alternative to the barrack-tenement system, which I have condemned, on the one hand, and to the suburban artisan settlement on the other? The alternative, and the only way to satisfactorily solve the housing problem, is for the municipality to take the matter in hand itself, to erect dwellings which guarantee healthy conditions of life, or to supervise their erection by contractors. That is what the London County Council is doing, and its example is being followed by other municipalities.

London, England.

A Hospital Prayer

By Jane E. Watton

Let me to *Love* and not to *Force* submit,
Merciful God:
Thy grace alone can make my spirit fit
For Thine abode.
Through trials past
Thy love has guarded me, until this last!

This last is fiercest, and I dread its fire
Will sap my strength.
The flesh is weak, and vigor and desire
Fade out at length.
Let flesh decay!
But to my soul be Thou eternal Day!

Help me to meet and bear my chastisement
Firmly; in faith,
Well knowing that the energies are blent
Of life with death.
Death hath no sting
If Thou, dear Lord! my consolations bring.

Oh, let me thank Thee for Thy gracious care
Through misspent days;
Through times of pain, and sadness, and despair;
In clouded ways;
In sore distress:
'Twas then I tasted of Thy loveliness.

I pray Thee, Lord! to quicken me to Life;
Thy life of Love!
To quell the passions that are all too rife,
Too quick to rove.
Lord, give me grace,
As *this* world fades, in *Thine* to see Thy face!

St. John's Hospital, Brooklyn, January 1, 1896.

Men may not know how fruits grow, but they do know that they cannot grow in five minutes. Some lives have not even a stalk on which fruits could hang, even if they did grow in five minutes. Some have never planted one sound seed of joy in all their lives; and others who may have planted a germ or two have lived so little in sunshine that they never could come to maturity.—*Drummond.*

Literature for Five-Year-Olds

By Kate Morris Cone

"Tell me a story about Lazarus and Mowgli," says fat little Jill, climbing over the edge of her crib into mother's bed in the morning. She has a catholic taste, and it is sometimes also Prudy or John Gilpin for which she calls. "Jill looks like John Gilpin," says Jack, surveying his small sister critically, and having in mind Caldecott's frontispiece. Jack is himself equally fond of the characters mentioned. Among Bible stories he long preferred Lazarus, and once asked for it six times at one story-telling. Then Jill and he made a tomb of their stone blocks and commanded Lazarus to "come forth." Joseph in the Pit was Jack's first Bible story, when he was three years old, and, Grandpa going to Egypt about that time, Jack inquired if he would see Joseph. The rest of Joseph's history did not become intelligible until nearly two years later. Now he has listened to it, read from the Bible, with good attention, and the inquiry from time to time, "What else did he do?" The story of Samson has long been a favorite, and Jack transfers it to his own stories with amusing variations. David and Goliath, or "Davis," as Jill calls it, pleases both children, and they agree that it is a better giant story than Jack the Giant-Killer. Jairus's daughter, the Widow of Nain, and the story of Jesus's birth interest them. Jesus's crucifixion Jack knows from pictures rather than from narration, but it made a deep impression upon him. He declared excitedly that the hero of his own Utopia would never have let his enemies nail him to the cross. That it might be more heroic to submit was a very great new idea to him.

The Jungle stories are a delight to both children. Jill prefers to hear them narrated. Jack has liked Rikki-tikki-tavi since its first appearance in "St. Nicholas" two years ago, when the pictures and his mother's narration were all that he could understand. Mowgli is a household character. Jack's very early appreciation of much of the Mowgli narrative read aloud seems a witness to the vitality both of the story and its style—a proof of its place among the great folk-lore tales. The children play Mowgli, Jack in his skin being not unlike some of the pictures of Mowgli, and Jill, roaring you like a sucking dove, making the funniest little Shere Khan imaginable. Jack and Jill are sure that Father and Mother Wolf and Grey Brother and Akela were a very different kind of wolf from the villain in Red Riding-Hood.

For Brer Rabbit and Mr. Fox in Uncle Remus they entertain a similar affection. They began with "How the Guinnies have White Spots," and Jack's stories at the time showed an association in his mind between Samson's and Sis Cow's method of dispatching the lion. The Tar Baby and the occasion on which Mr. Fox shook his "behime" leg and said "Wahoo" are perhaps most often called for. Frost's pictures in the new edition of the "Songs and Sayings" are a great delight.

For the old stories which everybody knows, these two small people have a very true and human liking. Such are "Red Riding-Hood," "Cinderella," "Three Pigs," "Five Pigs," "Bluebeard," etc, and of course "Mother Goose" forever, illustrated and set to music in many different ways.

The most acceptable music is in McLoughlin's edition, but the pictures in the "Baby's Opera" and in Kate Greenaway's "Mother Goose" are fascinating. In the same category are Edward Lear's productions, and the "Owl and the Pussy Cat," the "Duck and the Kangaroo," and the "Alphabet Rhymes" have a mysterious charm to which let no common jingler aspire! "Cock Robin" has an abiding attraction, and for a time Jack's rendition of it in kindergarten was extremely popular. In the imaginary place where Jack's fancy runs riot and the wrongs of this real world are righted, Cock Robin killed the Sparrow; likewise, the Lamb was not turned out of school, and the Fly ate the Spider.

Of poetry the children have heard a fair amount, and like it. In Andrew Lang's "Blue Poetry Book" Jack, long before he enjoyed much reading aloud, called invari-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ably for the picture and story of "Mary Ambree." "Lucy Grey," later on, made him cry. The "Wreck of the Hesperus" he liked very much; likewise the "Battle of Blenheim." Whittier's "Child-Life in Poetry" contains a much milder style of poetry and a larger number of favorites, many of them made familiar in kindergarten. "The Motherless Turkeys," "Robert of Lincoln," "Who Stole the Birds' Nest?" "The Mooly Cow," "A Night with a Wolf," "Lost on the Prairie," and "The Captain's Daughter" have all proved acceptable. Both children separately made an amusing commentary on the passage in the "Motherless Turkeys" which ends, "And when evening a round them comes dreary and chill, Who above them will watchfully hover?" "Why, the Papa Turkey, of course!" Jill's favorite poems to hear repeated are "Lady Moon," Mrs. Follen's "New Moon," and Stevenson's "Bed in Summer." She looked out of the window one night just before going to bed to see, she said, "the birds still hopping on the tree." Jack has long known the "Charge of the Light Brigade," and it has furnished him many a theme for his own story-telling. He is fond of repeating it with somebody, when dressing or driving, and of pretending to read it aloud out of "Tennyson for the Young." The lines "Flashed all their sabers bare, Flashed as they turned in air," he enacts with his own sword, and last summer at the cavalry charge in Buffalo Bill he repeated them as his comment on the stirring scene. "Casabianca" he knows and likes, and never fails to say, on hearing it, "He was a good soldier, that boy." "John Gilpin" and "The Mad Dog," illustrated by Caldecott, have been great favorites. The children take both stories seriously, and rejoice that, in the interests of justice, "the dog it was that died." Caldecott's pictures, however, are funny enough, and Gilpin in his borrowed hat and wig and the dog going mad never fail to make them laugh. They like also the "House that Jack Built" in the same book, but the "Babes in the Wood" at first proved too touching, and was pasted up. But the "Pied Piper of Hamelin," illustrated by Kate Greenaway, has for long been the poem most often called for in their repertory. Jack, in enumerating the books he did not wish to give away, said, "I like the 'Pied Piper' best of all. I can't bear 'Red Riding-Hood.' 'The Three Bears' is a good book [it contains many favorites], and I like the 'Bunny Book'"—meaning John H. Jewett's "Bunny Stories." They listen to the "Pied Piper" read aloud, they admire the pictures, they repeat it, and act it. Jill, her fat little legs sticking out before her, holds the book and shows it to her doll, repeating, with delightful imperfections of pronunciation, "Rats! They fought the dogs and killed the cats, And bit the babies in their cradles."

I ought also to mention that Tom Sawyer, in narration, has proved interesting. The device for whitewashing the fence is fully appreciated, and Tom and Becky in the cave always proves thrilling. Part of the "Bunny Stories" also please both. The pictures are taking, and Jill is particularly partial to Cuddledown. Prudy is another interesting character, though Prudy narrated is better—in the opinion of the grown-ups—than Prudy read, because of the needlessly bad grammar attributed to her. The children prefer the first three chapters of Prudy's experiences to what follows. They do not enjoy Prudy sick and in trouble, as she frequently was. The Susy Books—"Susy's Six Birthdays," etc.—Jack and Jill have heard at supper-time for many nights, and very sweet and lifelike little stories they are, only a little too improving for sustained attention. In Mrs. Ewing's stories only a beginning has been made, with "Benjy in Beastland" and "Brothers of Pity," the latter being especially well liked.

The many books with charming pictures and rather meaningless text, rhymed and prose, with which these small persons have been presented at Christmas and birthdays, hardly need mention. Books of any kind with pictures have of course always given pleasure, but illustrated grown-up books have proved as satisfactory as books specifically for children, and engravings and woodcuts as interesting as colored pictures. Before he was two years old, Jack wore out with much usage the pages containing the railroad articles in an early volume of "Scribner's Monthly." Magazines, new and old, have always been a mine of entertainment.

The notes which make up the preceding account were taken during Jack's fourth and fifth years and Jill's third year, ending just before the one was five and the other three years old. Neither child knew how to read, nor was in any way remarkable, unless Jack's propensity for story-telling could be considered so. The writer's excuse for making public their literary predilections is partly that nowadays everything true about children has some scientific value, and partly that the lover of both children and books may be confirmed, so far as this little experience from life goes, in what he must already have faith in, namely, the good taste in literature which even very little people may show, and the suitableness for children of many of the greatest books.

The Delegation from Pie Alley

A Story for Young Folks

By John Preston True

"Hi! Come quick! Jimmie's in the drink!"

A small boy stood on one foot and yelled that statement in tones of dismay as he frantically waved in air a mitten that was like a superlatively good doughnut, since it was chiefly hole.

There was no doubt about the truth of his announcement. Jimmie was indeed "in the drink," in an exceedingly frog-like attitude, with arms flat on the ice before him, and both feet kicking vigorously to keep himself from sliding backward further down into that deep, dark water. He had no skates on, which was a good thing, to be sure. On the other hand (or foot), it was that same skatelessness which led to his failure to check himself when he saw that air-hole right ahead. Then, too, he had no business whatever to be sliding on the south side of Jamaica Pond, since that was where the ice-cutters earned their living and their summer lemonade. But it was too late to discuss that now.

Up came a dozen of us whirling 'mid the grind of scratchy irons as the feet "toed in" and checked their course. Every voice yelled, "Hold on hard!"

Needless yell! Jim *was* holding on as hard as circumstances allowed. He needed help more than advice just then; but advice, being the easiest to give, was what he got most of, and plenty of it, too, to make up for the other's scarcity. Good intentions—we all know what sort of paving-stones they make. But these did not seem to warm that water any.

"Shut up, everybody!" cried Chat Bryant, who always had his wits about him. "Here, Mickey, you're light; gimme your foot. That's it! Don't be afraid; I've got hold of your skate-iron. Now then, out you go—sit on my feet, somebody! Hold out your other foot to Jim."

In a twinkling Jim's fingers froze to the iron of that other skate, and a long line of us tailed on to the other end of the line of communication, while a yell went up from the devoted Mickey. Did we mean to pull him apart? Then the yell stopped abruptly in a crash and gurgle. There were two in now, but the rest of us had firm foothold, and, with a long heave, we brought them out together, a very chilly pair. That done, we put our hands in our pockets to warm them, and looked at the twain as at a pair of curiosities, while we felt extremely virtuous, and that we had done our full duty. Perhaps we had.

"What's the matter with Mickey Sullivan and Jim Ballou?" was the question agitating "Pie Alley"—that thoroughfare so convenient to the offices of the great newspapers.

"They seem to have kinder lost their grip. If a feller keeps holdin' out a 'Herald' when a 'Rekid's' wanted, he must expect another 'Rekid' ter cut in ahead." Thus spake Dan Haggerty, king of newsboys, and all the other long-haired youths around applauded, save one alone—the dark-skinned one from Joy Street, most silvery-tongued of all the lads from Joy Street as he ranged along the settees on the Common Mall of a summer's day, shouting his war-cry, "Shine?" Few got more nickels or "shined" more boots than he.

"That ain't a white show, Dan, and you know it. They got water in their ears when they broke in, skating, and can't hear. The fellers orter give 'em a chance."

"Well, don't we?" said Dan, indignantly. "I've stocked 'em up twice myself."

There was silence for a space. The fact was undeniable. Then George Washington from Joy Street began again, persuasively:

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"That don't do no good. It don't begin at the right end of it. [George will be a statesman yet, if he lives!] What they orter do is to go to a real good ear-man right off now, before it grows worser, and get fixed. There's one up on the hill here—a first-class one. I've shined his boots lots of times. 'F I told him they was fr'en's of mine, he'd do it cheap—for him. Course they don't want to go to no infirm'. We ain't beggars, none of us. Now, we can't stand givin' 'em quarters right along; but if we all give a quarter ter once, and just once, mebbe we won't ever have to again. So I says, le's take 'em up to Dr. Lance right off now; take 'em by the collar if they won't go easy. Anybody got a better plan?"

Nobody had. Even Dan Haggerty assented to its quality somewhat grudgingly; and that is how it happened that a delegation of about twenty newsboys, with two pale and undetermined victims in their midst, crowded into a waiting-room that just about held them, to the wrath of several patients who came later in carriages, and this time "had to wait." It is safe to say that Dr. Lance was reasonably astonished by the number of guardians controlling his new patients.

Of course it did not take him long to master the situation and to sift out patients *in esse* from patients *in posse;* and, without troubling himself to ask circumstances, he picked out the frightened twain and had them in his operating-room in a twinkling, with a stout door closed between them and the rest of the noisy crowd—with one exception. George Washington, of Joy Street, was as active as a thin pig, and the door was shut altogether too late to shut out him. This was well for the educating influence which he swayed over his mates in after days. It also made the long and semi-silent wait outside somewhat more endurable. George would keep an eye out, never fear, and tell them all about it afterward.

Still, it was a long, long hour of waiting. It gave the boys time to sober down and do some pretty serious thinking. Not a sound had come from beyond that door as yet; and yet—and yet! Jim and Mickey were both good plucky ones. They might be half killed before they'd yell a note. Nobody heard Jim whimper the night when he got rolled along the irons beneath the fender of the south-bound electric car when the brake-chain snapped and let it come flying into the crowd. And yet the emergency men could hardly find a square inch on him that did not have its black-and-blue reminder of that rolling. There wasn't much in the room itself, either, to enliven their meditations. The sofa—well, they could not see the sofa. There were too many on it. There were two chairs, a part of which were visible. There was also a certain landscape on the wall, an old English painting—a fine work of art, no doubt, to one born under gloomy skies, but wonderfully depressing to sons of the sunny "North End," both Jew and Gentile—and there were plenty of both present. Outside through the window there was just the blank wall of the next building, with a gleam of a white cloud glancing down over its shoulder. The room had a cell-like effect, on the whole, and some of them knew something of the genuine article.

"S'pose he's cuttin' into 'em!" asked somebody, with a shiver, breaking into a long silence.

Dan shook his head gloomily, pessimistically. He couldn't say. It had not been his plan. He assumed no responsibility in that direction. There was no knowing what these doctors did when they got their chance! and thereupon, seeing the sensation aroused, he proceeded to add to it by judicious, somber hints of tales that he had heard and could tell if it were the proper place and time—but he had a predilection for a safer locality, himself; till at last a somewhat skeptical youth in his audience rebelled and cried, "You don't know any more about it, Dan Haggerty, than a cross-eyed hen!" And since that particular fowl is a very rare bird indeed, and with correspondingly few opinions, their spirits perceptibly rose again; in the midst of which the door opened quietly and the three boys sidled in, sheepishly smiling, although two of them were still a little pale. The third was not made that way.

"Come again a week from to-day," said a voice, "and we'll see how it lasts." And then, somehow, they all found themselves out in the street again and hunting for a sunny corner.

"Now then, Joy Street, tell us all about it!" cried Dan Haggerty, with authority.

George, of Joy Street, was perfectly willing. It was his plan, and to him belonged the credit. It was right that he should now reap a little.

"My! but you just orter been in there!" he began, his eyes rolling, a deep pause just adding to the tantalized interest of his audience. [George may be a novelist when he grows up, he understands so well the art of building air castles on slim foundations.] "There's a table in there, with a glass top. Fust-rate idea, that, for you can see everything that's in the drawer under the top; and I tell you he has some mighty shiny tools there! All sorts of things—long-handled nippers, one that had a pair of scissors on the end of 'em, and knives that looked as sharp as—b-r-r-rr!" The boys all shivered in harmony. "Then he had a lot more on the top. Lots of cotton, too, stuffed into fat glass bottles, to wipe up blood with, you know." [There was a sigh of admiration at that fellow's advantages. What luck he had had!] "The Doc he told Mickey ter squat; but Mickey couldn't hear 'im. He told him to again, louder. No go. Then he picked him up by the arms and sat 'im down easy-like in the chair. Then the Doc picked up a little round lookin'-glass with a round hole in the middle to peek through, and strapped it onto his own forehead with a sort o' harness."

"Wot for?" cut in somebody.

"Dunno. Yesido! Ter flash light into where he was lookin'. Then he took some pinchers with a funny thing on the end like a split tin horn that would come apart or shut up whole. He stuck that into Mickey's ear, sprung it open some, and peeked. Then he did the same to his nose—"

"Get out!"

This prophet must relate things reasonable, if he would be believed. But Mickey and Jim both backed him up.

"What had Mickey's nose to do with his ears?" demanded another young skeptic.

"'Bout everything, in this case!" said G. W., stoutly. "Oh, it's so! He looked up their noses both sides, just as I tell you. Then he took a piece of wire, bent the end a bit, rolled some cotton on the end, stuck it into a bottle of something, and then poked it 'way up Mickey's nose. My word! how Mickey did sneeze!"

"Well, it tickled!" explained that hero, with an air of injured innocence; and the boys all roared, then stopped suddenly, eager for more.

"He did that two or three times, waiting a little between. Then he took some little iron clappers and a sort of fork that twanged when he hit it. He hit it a lick and held it to Mickey's head. 'Hear it?' says he, good and loud. Mickey bobbed. Then he clicked the clappers, close up at first, then further off, till he found where Mickey couldn't hear at all; and by that time it was time to make him sneeze some more. After that he did a mighty odd thing. He had a rubber bottle. He had a little tube, 'bout so long, with a crook in the little end, where it fined down to about nothing. He stuck that crook sort o' careful into Mickey's nose. Then—no—fust he put one end of a rubber tube into his ear, same side, and the other end into his own ear. Then he took that bottle, put its nozzle into the big end of the tube in the nose, and squeezed hard, a lot of times."

"So he did to mine," cut in Jim. "It hurt, too. Not much, but some. I could feel the air he squeezed in go hissing 'way into my head and into my ear; and it felt exactly like cold air when you breathe it into a sore throat." And Jim subsided.

"When he squeezed he sort o' listened through the other tube, and so knew what was going on in Mickey's ear, you see," went on George. "Then he gave him a rest and put Jim through the whole biz. Then he tried Mickey again with the squeezer, and tried the clappers on him; and may I be switched if he couldn't hear 'em further off now than I could. It's a fact! Oh, he's a bang-up doctor! But he said it was mighty lucky we didn't put off coming any longer. If we had, they wouldn't 'a' got a livin' by sellin' 'Eralds.' 'N' that's all, 'cept that they've got ter go again ter sort o' clinch things."

"'Nuther quarter all round?" asked Dan, suddenly.

"No," said Mickey, hoarsely still. "He said as how he wouldn't tax us no more for that job."

"Hum!" and Dan went off into a brown study. Wild Bedouin that he was, it yet seemed to him that they owed the doctor on the hill something more than money. Quick with the fist was Dan, and ready. Return what he got was his motto; thus far his returns in the main had been what he got—hard knocks; and he was altogether out of practice at returning any other kind. The whole situation made him uneasy and reflective.

"Look here, fellers," he said, days later, "we orter square things better with that ear-man. Now, we can't buy 'im anything that he can't get better hisself, but p'r'aps we can make him something that he mought like. Now we kin all write some. Le's get one o' them calendars with leaves fer every day in the year, and write suthin' on every blamed leaf; suthin' that he'll mebbe like ter know, yer see. Then w'en he rips one off in ther mornin' he'll know that he's got a fren' down 'ere in Pie Alley a-thinkin' of 'im."

It struck the other boys that Dan had got hold of a good idea; and that is how it happens that Dr. Lance is saving up to show to his acquaintances various slips of paper which at times arouse Homeric laughter, and now and then a thought worth while. Lance says that some of them he means to put in a glass frame, especially

If yer hit a lick fer a cove ter-day, mebbe he'll hit one fer you ter-morrer.
Don't bee Frade ter GITT a Hustl On.
Keep kool. Twont Last. Nuthin duz.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

For the Little People

Rainy-Day Pieces

Pitter-patter, go to school,
Clitter-clatter, mind the rule.
Rainy day's a working day,
Sunny day's a day for play;
Work and play, every day—
That's the better rule.

RUBBERS

Hurrah for the tree
Whose sap made for me
These rubbers so neat,
To keep dry my feet!

UMBRELLA

This handle, you see,
Was once a big tree.
A little white worm
Made the cover so firm.

Sing a song of raindrops
Falling from the sky;
Four-and-twenty jolly boys
Playing at "hie-spy."

—*Child Garden.*

A Wonderful Dial-Plate

By Helen M. Lloyd

Let us imagine that the young readers of this paper are gathered together in a great company, each member of the company carrying a small hand-mirror. And as we are to have a little exercise, or drill, with the looking-glasses, suppose we call ourselves for the time being "The Mirror Brigade."

Now, we must be sure that even the tiniest member of our brigade understands everything, so I will ask Master Harry over there in the corner seat next the aisle (who, I see, has brought his father's triple shaving-mirror, and is already slyly "making faces" into it for the amusement of his neighbors) to tell us what a dial plate is.

MASTER HARRY (*rising*): "A dial-plate is— Why, it is the face of a clock."

Well, Master Harry, you have given us an excellent example of a dial-plate, but you have not told us what it really is.

FANNY (*raising her hand*): "I think I can tell. A dial-plate is the plate or surface on which is recorded by pointers or 'hands' what the machinery inside the watch is doing."

Very well indeed, Miss Fanny. Now, if each of you, on going home, will ask your father to tell you something of the history of the dial itself, and of the many ways in which the dial-plate is used, you will have a very interesting and instructive lesson which we must not take time for now.

Now for the drill. And, first, "Mirrors to the front." Let each take a good steady look into his own, and he will see there the most wonderful dial-plate ever made.

TINY TOT: "My 'ooking-g'ass hasn't dot any dial-p'ate in it. Dust Tiny Tot's 'ittle face."

Exactly, Tiny Tot. Your little face itself is the wonderful dial-plate.

"Hasn't dot any 'ittle hands on it to point out fings wiv."

Let us see about that. If your face is a "really, truly" dial-plate, there must be some machinery at work, somewhere back of it, which can make the hands go round. Suppose your mamma were to tell you that she had bought for you a beautiful great doll, with wonderful blue eyes and yellow hair, just the kind of dolly you have always wanted. Ah, what does your mirror show you now?

"'Ooking-g'ass say Tot *vewy* happy."

Sure enough. And I see that all of you are smiling at Tot's imaginary happiness. Is it not wonderful that the machinery in Tot's little heart can so pull about the muscles of her face? Look into your mirrors and notice those little wrinkles all about the eyes; see how the eyes themselves glow and shine; watch the dimples as they come and go around the mouth. These are the pointers, the "hands" which record what the machinery inside of you is doing.

But stop a moment. See how Fred over there just behind Harry is frowning because Tom suddenly reached over and snatched his mirror out of his hand. Let us all frown into our mirrors in imitation of Fred. Draw down the corners of your mouths; wrinkle up your foreheads into little "puckers" between the unhappy-looking eyes; push out your lips into a spiteful, angry pout. What a change the wonderful dial-plate has recorded! Let us see what other changes it can record. All you will need to do will be to say in your heart, "Mean old thing! I'll never speak to her again," to look sullen and unforgiving; or, "Sam better look out. If I catch him he'll be sorry," to look brutal and ugly; or, "Poor little Marjorie! I'm sorry she is so sick, or unhappy," to look pitiful and loving; and so on through every feeling which you can cherish in your young hearts. Every thought, kind and sweet and loving, or hard, coarse, impure, unloving, and revengeful—each has its own way of working upon the muscles of the face, and of compelling them to record on that marvelous dial-plate just what it wills them to. And a very dreadful thing about it all is that you cannot possibly help yourself. You cannot feel revengeful and at the same time look affectionate and forgiving. People have but to look into your face, as they consult the face of a watch to learn what the time is, in order to know just what feelings you are harboring in your heart.

But the most dreadful thing of all is that the records that are made there from day to day do not pass away and leave no mark. The dial-plate of a watch is always smooth, always the same until it is worn out. Not so with the dial-plate which you carry about with you. Every time a wrinkle or "pucker" comes into the face it cuts a little deeper—helps "Father Time" to "plow" deep "furrows" there which can never be smoothed over again. In the story called "Barnaby Rudge" there is a man who was always smiling. At night, on retiring, he would smooth his face into a set smile, and during the day, no matter what came, he would hold his features by sheer force of will in the same meaningless smile, till at last the furrows were cut so deep that the smile became involuntary.

And now suppose that we continue our "Mirror Brigade" for a time. Let each member carry always a tiny pocket mirror, and when you feel the "angry passions rise" draw it out and take a good look at the wonderful dial-plate we have been talking about. And every day study the little "tell-tale" companion and see whether the dial-plate records that your heart is growing sweeter and happier, or whether it is hardening and coarsening as the days go by. And now let us separate with three cheers for the Mirror Brigade.

Polly Avery

She celebrated her one hundred and fifth birthday last week. That's living a good while, and if she kept her eyes open Polly must have seen a good many changes. Polly was older than the railroads, the telegraph, the sewing-machine, or the telephone. She could not yet have lost her interest in the bicycle, it is so new, and she doubtless watched each one that passed her house. Polly had a curious history. She was not Polly Avery when she was born; she was probably Polly Tecumseh, or some other Indian name, for she belonged to a family of Indians. She was sold for an old military coat without buttons. The Indian wanted a pistol, but Mr. Avery would not let him have it, lest he should come back and use it to get Polly.

Polly, at the time she was sold, could not understand any English; she spoke a few sentences in Spanish. Her first English sentence was, "Hang the Redcoats," and Polly greeted the family with this sentence every morning. If she was asked, "Who was the greatest man?" she answered, "George Washington," with great enthusiasm. If she disliked a person or a thing she expressed her dislike by saying, "You're a Hessian!" "Wipe off your boots!" Polly never expressed any views on the country's progress, or on politics, or religion. She never told the children how much better *she* behaved when she was young, or how much better the world was then than now. Polly could talk, but she could not make comparisons, and she could remember only a few things. Polly was a parrot, but you guessed that long ago, I am sure.

The Signs

Doubtless many of the young people who read this page are told over and over again to "stand straight." A little girl who had heard this many times, at last put up a sign like this—

STAND
STRAIGHT

over the mantel. It is said it helped the whole family to stand straight. I know a little girl who used to be very straight, who for some reason has grown careless in the way she holds her shoulders. It must be that, for she is very well and strong. Her father dislikes to see a man or woman who is crooked, and this habit distressed him. He wanted to help the little girl to stand straight, and yet he did not want to say "stand straight" when people could hear him. He knew if it were not broken at once the habit would grow, and then he could not break it. He invented a sign. He would say to her when she dropped her shoulders, wherever they were, in a soft tone, "C. C.," and the little girl knew she was letting her shoulders drop. What do you suppose "C. C." means? "Chunky child." No child wants to be that.

Rover's Success

Recently a little girl named Lillian could not be found. It was early in the afternoon when she was missed. There was great excitement, for it was feared the little girl had been stolen, or fallen into the river not far away. Searchers were sent in every direction, but there was no trace of the little girl even when night came. Among the most earnest searchers was Lillian's pet dog, Rover. He ran about with his nose to the ground hunting everywhere. When night came lanterns were lighted and the people still looked for, and hoped they would find, Lillian.

Rover had come back to the house, and in some way he went down an unused stairway. At its foot was a window that opened into a small room that had not been used in a long time. Rover gave three sharp barks, and the little girl's grandfather hurried to the part of the house where the dog was. When Rover saw him he barked more sharply, and sprang at the window, in front of which was a chair. The chair was moved, and there sat the little girl, just waked up. She had gone into this room to play house and had fallen asleep. Rover is a hero now in that family.

New Tools

When you think of policemen you probably think of clubs and uniforms and a rough voice saying, "Move on!" But sometimes they smile and are so genial and kind that you are surprised to remember how friendly you have been with one. In Brooklyn, now, the policemen carry monkey-wrenches. Why? To mend bicycles when they become loose or lose a nut. This is for little boys especially.

Brooms

It would seem as if the world ought to be swept very clean. Last year in Kansas ten million brooms were made.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Christ's Teachings on Social Topics

I.—Christianity and Communism[1]

A Sermon by Lyman Abbott

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.—Matt. xxv., 14, 15.

The evils which acquisitiveness has brought upon the world have been the theme of satirists and moralists, pagan and Christian, in all ages. I cannot, perhaps, so briefly describe those evils as by reading a few lines from Tolstoï, the Russian writer. I read from the book entitled "My Religion:"

People come to a farm. They find there all that is necessary to sustain life—a house well furnished, barns filled with grain, cellars and storerooms well stocked with provisions, implements of husbandry, horses and cattle—in a word, all that is needed for a life of comfort and ease. Each wishes to profit by this abundance, but each for himself, without thinking of others, or of those who may come after him. Each wants the whole for himself, and begins to seize upon all that he can possibly grasp. Then begins a veritable pillage; they fight for the possession of the spoils; oxen and sheep are slaughtered; wagons and other implements are broken up into firewood; they fight for the milk and grain; they grasp more than they can consume. No one is able to sit down to the tranquil enjoyment of what he has, lest another take away the spoils already secured, to surrender them in turn to some one stronger. All these people leave the farm bruised and famished. Thereupon the Master puts everything to rights and arranges matters so that every one may live there in peace. The farm is again a treasury of abundance. Then comes another group of seekers, and the same struggle and tumult is repeated, till these in their turn go away bruised and angry, cursing the Master for providing so little and so ill. The good Master is not discouraged; he again provides for all that is needed to sustain life, and the same incidents are repeated over and over again.

That is not a bad description of human society. A traveler in Italy flings down a handful of coppers to the beggars, and watches with an amused smile while they scramble for it, tumbling over one another in their eagerness. It is a picture of human life. It is true that the worst forms of this scramble have been in a measure done away with. In the beginning of the eleventh century William the Conqueror formed an expedition and sailed across the Channel to take possession of England, and conquered the king whom the English people desired should reign over them, and took his crown and his land from him. Such a war of conquest could hardly be endured in our time. International law, at all events, would not recognize it as legitimate. It is true that at the close of the Franco-German war Germany took Alsace and Lorraine and demanded a money indemnity, but the war was not declared for the sake of acquiring Alsace and Lorraine, nor for the sake of the money indemnity. Taking property from another by open violence is no longer considered admissible. The robber barons do not any longer sit upon the Rhine and plunder the passer-by. Taking money by stealth from other men's pockets is not admissible. It is said that the Spartans did not condemn thievery. We have grown at least better than the Spartans—sufficiently so to condemn thievery—even if we sometimes practice it. Flagrant fraud is no longer permissible. Gambling, in many forms at least, is dishonorable, and the public sentiment of America has within the last ten years broken up the Louisiana Lottery and driven it out of the land. We have made some progress. But we cannot say that the competition on Tolstoï's farm, in which the implements are split up into kindling-wood, is ended.

How are we to meet these evils that grow out of misdirected and excessive acquisitiveness? Christianity and communism give, as I conceive, different answers to this question. They both recognize the evils; but they recommend different remedies. And the difference is just that between Christianity and the spirit of reform by negation which has always been in the world. There are evils that come from appetite—how shall we meet them? Asceticism says, Abolish alcohol, then there will be no drunkenness. Christianity says, Make the man strong to rule himself; teach him how to use alcohol, and what it is for. How shall we meet the evils of an illicit imagination? It is appealed to by licentious pictures, by evil novels, by a corrupt drama. Puritanism says, Take down the pictures from the walls and destroy the statues; burn up the novels; shut the door of the theater, and drive the actors to more useful labor. Christianity says something very different: Hang pictures on the walls, keep the library doors open, and teach men how to make art and fiction pure, and how with the imagination to minister to the higher life of man; and I think it also says, though in this respect I differ from a majority of my orthodox brethren, Leave open the door of the theater, and learn how to discriminate between the play that makes for life and the play that impairs it.

How shall we deal with the evils of acquisitiveness? Communism says, It is the existence of private property which sets on fire acquisitiveness; it is because men can get and keep that they are acquisitive: therefore abolish private property. In its extreme form communism is expressed in the often quoted but misinterpreted aphorism of Proudhon, Property is robbery. He does not mean that every man who owns property is a robber. But, as he explains, slavery is assassination—that is, the right of one man to own another man destroys all that is valuable and sacred in that other man's life. So, he says, the right of one man to own property sets on fire within him a passion to get the property from his neighbor, and is the parent of robbery. Abolish private property; let property be owned in common, and let all industry produce a common wealth: that is communism. The communist says that the family is the type. The brother does not own more than the sister; nor the father more than the child; nor the husband more than the wife. There is a common property which is administered in a common interest. The family is the type, and we shall not reach the ideal, says the communist, until we come to be one household and own all property in common. Nor can we set this notion of common property aside as unworthy of serious consideration. We cannot forget that this was the dream of Plato—and Plato was a wise man. From his time to the days of "Looking Backward" it has been an ideal never out of the minds of noble men. They have conceived it, thought of it, prayed for it, looked forward to it; and, in spite of the fact that I shall be misunderstood, I venture to say for myself that if I agreed in the fundamental principle, then I would agree in the application of it to property. If I thought the way to remedy the ills of life was to lessen life, I would be a communist. I think the remedy for the ills of life is more life. If I thought the way to remedy appetite was to destroy alcohol, and the way to remedy the evils of imagination was to destroy paintings and statues and fiction and the drama, then I should think the way to destroy the evils of acquisitiveness would be to abolish private property. If I were a Prohibitionist, I should be a communist. But I understand Christ's teaching, and life's teaching, to be different.

Communism, I repeat it, is the doctrine that there ought to be no rights of private property. Because there is a great deal of misapprehension respecting the very meaning of this word, I must stop a moment to define it with a little more exactitude. The doctrine that the community ought to own some property in common is not communism. Brooklyn owns hundreds of acres in parks. If the wise recommendations of our present Mayor are carried out, we shall by and by own thousands of acres in parks. That is not communism, and it is not communistic. It is not communism for the community to own property and administer industry. In the time of Thomas Jefferson it was questioned whether the post-office ought not to be run by private enterprise, just as now it is thought by many that the telegraph ought to be run by private enterprise. The people of the United States thought differently as to the post-office, and they carry on the post-office industry themselves. It is not communistic for the Nation to own its post-office property and to administer the post-office industry. In Europe the post-office is also the express system. But

[1] Preached at Plymouth Church, Brooklyn, N. Y., Sunday evening, November 24, 1895. For previous sermons introductory to this series see The Outlook for January 4 and January 18.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that is not communism, and it is not communistic. Australia owns and operates all its railroads. Glasgow owns and operates its horse railroads and trolley lines. That is not communism, and it is not communistic. The question whether this country ought to own and operate its railroads, and its telegraph system, and its express business, are questions in political economy which I do not propose to-night to discuss. I am perfectly frank to say that I think the Government ought to control the railroads, and at present ought not to own them; and that the cities ought to own the trolley lines just as quick as they can honestly acquire them. But that is not the question here before us to-night, and if I express my opinion on it parenthetically, it is simply because I do not want you to think I am evading any questions. It is not communistic for a community to be formed for the purpose of owning and enjoying property in common. A club is formed in the Adirondacks. They buy five, ten, fifteen, one hundred, one thousand acres, and they go there every summer to enjoy their acres in common. It is a common property held for a common purpose and enjoyed in a common enjoyment. That is not communism, because it recognizes the right of private property and is a combination for a particular purpose. It is said that there are eighteen thousand owners of the Pennsylvania Railroad system. The Pennsylvania Railroad system is not communistic. The church at Jerusalem is sometimes mentioned as a species of communism because the disciples had their property in common. No! it was not communism, and it was not communistic. For the Book of Acts tells us explicitly that the people belonging to that church turned in their property or not as they pleased; and when Ananias and Sapphira came before Peter, Peter said: This land was your own; you need not have sold it; and after you did sell it, the money you derived from it was your own; you were not required to give it to the church. Holding property in common for special purposes is not communism or communistic, for it does not tend to the doctrine that there is no true right of private property. The doctrine that some things held as property are not proper subjects for property is not itself communism. In 1824 the State of New York gave a license by which it bestowed upon Livingston and Fulton an exclusive right to use the navigable waters about New York. It treated navigable waters as proper subjects for private property. Daniel Webster maintained before the Supreme Court of the United States, and the Supreme Court said, that the navigable rivers of this Nation are not private property, and no exclusive right to use them can ever be given. That is not communism. And when Henry George, borrowing his affirmation from the Mosaic legislation, says that land is not a proper subject of private ownership, whether he is right or wrong, his doctrine is not communism. It is not communism to affirm that certain things—air, water, navigable rivers, the soil and its contents—are not proper subjects for private property. A state of society in which the property is vested in one set of men who administer it for, or are supposed to administer it with regard to the interests of, another set of men, is not communism. In the Middle Ages the Roman Catholic Church owned, we are told, at one time a third of the property in France, at one time half the real estate in Germany, at one time half the real estate in England, and we are told—at least by the advocates of a communistic system—that it administered the trust better than it is administered to-day, that wages were better, that the Church was a better landlord, and that the houses were kept in better condition. Perhaps. But the doctrine that the religious people ought to own all property and administer it for the irreligious people, whatever else you may say of it, is not communism. And there does not appear to be any immediate danger of its introduction into American life. So we can pass it by.

Communism is, primarily, the doctrine that there is no right of personal property, that all property should be held in common. One form of socialism is so far communistic that it maintains that a large section of property should be held in common; that all that property which is used in productive labor should be held in common. That is the doctrine of "Looking Backward." A man may own the cane that he walks with, but not the spade that he digs with. He may own a bicycle if he rides it for pleasure, but not if he rides it to business. He may own his house, but not his factory. He may own that which is used for enjoyment, but not that which is used for productive service. That is a phase of communism. The essence of communism is always, however, this: that private property is a mistake; that the family is the ideal; that all property should be owned in common and all industry directed by a common head.

Now, the Bible maintains no such doctrine, and contains nothing which favors such doctrine. It condemns in scathing terms the oppression of the poor by the rich. It condemns using money as the standard and measurement of life. It pronounces making acquisition the end of life as the supremest folly. It demands justice by the rich toward the poor, and charity by the rich toward the poor. But nowhere, from cover to cover, does it intimate an opinion in favor of the owning of property in common. On the contrary, it commends wealth. It declares that the acquisition of wealth is one of the rewards of virtue. It does that over and over again in the Old Testament. It repeats it in the New: "Blessed are the meek, for they shall inherit the earth"—that is, private property. "You which have followed me in the tribulation shall have houses and lands"—that is, private property. The New Testament approves private property in the parable from which I have taken my text. It approves differences of private property—one man has one talent, one has five, and one man has ten. The ambition to acquire property is a worthy ambition, provided it is under right direction and guided to right ends. The first duty a man owes is the duty of earning his own livelihood and the livelihood of those who are intrusted to him. This is one of the foundation virtues. It underlies all civilization, all commercial well-being, all individual manhood. When acquisitiveness rules and love serves, the man is wrong; but when acquisitiveness serves and love rules, the man is right. The ambition to acquire, if acquisition is made subordinate to high and noble ends, is a noble ambition.

Christianity puts no discouragement on industry. Christ's cure for the evils of acquisitiveness is not communistic. It is that intimated in the parable of the talents. Property is a trust. Whatever you have is given to you that you may use it in trust for others—to one man one talent, to one man five, to one man ten, but by and by an accounting. And that doctrine does not rest on one parable alone, it runs all through Christ's instruction. So to a man who built his barns and got them stocked full to bursting, and then said, Go to, I will build more barns, and put in more grain and corn, and say, Sit down, my soul, and enjoy thyself—to him Christ points the finger of scorn, and says, Thou fool. He has not known anything except how to get; he knows not how to distribute. Men called him wise and sagacious and prosperous and successful, and God says, Fool! America is full of fools who do not know how to do anything with a dollar except to use it to get another dollar. Christ portrays the judgment. What is it? The men who have known how to use their property so as to clothe the naked, and feed the hungry, and help the suffering, are on the one side, and the men who have not are on the other. Property is a trust; and every man who has property, whether it is one dollar or two hundred and fifty million dollars, is a trustee. In the one case he has a little trust, and in the other case he has a great trust; but that is the whole difference. This teaching of Christ is not poetic nor fanciful. It rests on a scientific basis.

What a rich country this is! How we have grown in wealth from fourteen thousand million to forty-four thousand million in a quarter of a century! So Mr. Blaine said a few years ago. Wonderful growth in wealth! Now, where did it come from?

A considerable part of it was found here when the first immigrants arrived: coal, oil, gold, silver, iron, juices of the earth in the prairies, great forest trees, great navigable rivers. We did not put the coal in the mountains, nor the gold and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

silver in California and Colorado; we did not make the prairies of the United States, we did not plant the forest trees. They were here when we came here. They are not the product of our capacity, our industry. They belong to Him who put them here. And unless you suppose He put them here for the benefit of a few men, unless you deny that He is the Father of whom the whole family on earth is named, then they were put here for the benefit of the community; and whether they are administered by the Nation as a Nation, or by individuals whom the course of events has given control of them, they are a trust for the community that dwells here. The second great source of our wealth are the great natural forces—gravitation, electricity, steam—the forces with which God has endowed nature. We have learned how to set these forces at work. They are grinding out our grist for us. In the old Hebrew tale we have the story of that giant Samson, who was blinded, and then set to grinding for his enemies. Here in America God Almighty is grinding for His children. It is we that are blind, not He. And there is not a spark of electricity that runs across the wires, not a sound that trembles on the telephone, not a throb of steam in the machinery, not a drop of falling water in cascade, which is not the work of God on this continent. For whom? For half a dozen men? No! For His entire family. And the half a dozen men who control the telegraph or telephone or steam-engine are trustees. God has given them the trust, and God will call them to account for the right using of it. The third great source of wealth has been the great highways of the Nation. Formerly our means of transportation were poor, and the highways were free. Now the means of transportation are admirable, and the highways have become private property. The railroads are the arteries, the telegraph wires are the nerves, and when the arteries and the nerves pass under the control of certain individuals, the body politic is under their control. Alexander Hamilton said: "Give a man power over my subsistence, and he has power over my whole moral being." The men who control the highways of the Nation control the subsistence of the Nation. If such control is admissible at all, it must be exercised in trust for the Nation. That is Christianity; it is now also law. The courts have said, the courts of the State, the courts of the Nation, "These highways belong to the Nation, and the corporations are trustees of the Nation, and are subject to the authority of the Nation." To that extent Christianity and the law of the land have come to be identical. Take a wider range. What we make by what we call our private industry—have we really made it? What is the real secret of wealth? Who made this locomotive engine? The great locomotive works in Philadelphia? Not at all. How much blood and tears, how much wasted energy, how much disappointed endeavor, how much lost life, has been spent before that locomotive could be put upon the track! Who made this vase that sits on your mantelpiece? The pottery at Trenton? Not at all. Have you never read the story of the hunger and poverty and tears and sorrow of Palissy the Potter, before the vase could be made? Every generation pours its life out for the next generation. What makes your warehouses valuable in New York? All the warehouses round about. Wealth is, in fact, a commonwealth, and all our prosperity depends upon the life and labor of our fellows.

It does not follow that all this property is to be held in common and administered in common, but it does follow that every man who controls any part of this property, whether it has come from mines, or from natural forces, or from public highways, or from what he calls private enterprise, has taken it from the hands of God, and is to administer it in trust for humanity. That is the doctrine of Christianity. It leaves to the people individual enterprise, and the variation of wealth and of condition; but it maintains this fundamental principle: that every man is a trustee, and every man must account for the administration of his trust.

He is a trustee, first of all, for his own family. Whatever money comes to us we are to hold in trust, first for our own household. Not for luxury, which enervates and destroys, but for their culture, their education, their development. We have a right not only, but we have a duty, to make provision for the manhood of our boys and the womanhood of our girls. Next, we are trustees for those who are engaged with us in industrial life. I sometimes like to read a clean-cut statement of what seems to me a falsehood, because it makes the truth more clear. The "North American Review" a few years ago contained this paragraph:

> I admit, no, I assert, the demands of charity on every human being, but charity and business are and forever ought to be divorced. An employer is under no more financial obligation to his workmen after he has paid their current wages than they are to him, or to a passer-by on the street whom they never saw.

I believe that to be an unchristian heresy. Every man who has workingmen in his employ is a trustee for them. He and they are in a true sense partners, engaged in a common enterprise, and he owes them an obligation which wages do not meet. Crossing on an ocean steamer last summer, I was talking with an English employer of labor, and he said to me: "I have been about in your country, and I see this difference between England and America: One of your great ironmasters the other day told me, 'We have gotten an invention now that enabled us to discharge four hundred men in one day;' and I said, 'What became of the four hundred men?' He replied, 'I do not know; I guess they go West.'" And then this Englishman added: "We would not do that in England; we think we owe our workingmen some duty." He was right. During these hard times there have been some concerns that have kept up their dividends and their high salaries, and discharged workingmen or reduced wages; and there are other concerns that have cut down the high salaries, and cut down the dividends, and kept up the wages of the workingmen. I hold that the first was the pagan and the second was the Christian way of doing business. I know that men say, "You are a minister, and you do not know what you are talking about." Well, will you let me talk to you as a business man? I have myself the honor to be connected with a business enterprise, and we in our business enterprise have known the pressure of the hard times, and have suffered with our neighbors; and those of us that were able took the suffering; and I am glad to say, we went through these two years without discharging a single employee or reducing a single employee's wages by so much as a single dollar. The first duty of an employer to his employed is the duty of loyalty. When a ship founders in the storm, the captain is not the first to abandon her, leaving the crew to go down. When a regiment is in peril in the battle, the Colonel does not flee and leave the regiment to go under the sod. When the Christians in Armenia are trembling in the fear of persecution, the missionaries do not follow the advice that is given to them, and run to the coast for protection. They stay with their Christian brethren so long as staying can be of any possible service. And the time will come when every merchant and every manufacturer will follow the example which is even now set by many a merchant and many a manufacturer, and will stand by his crew in stormy times.

And, lastly, there is the trust to the great community without, the trust to the Nation, the trust that many men are fulfilling to-day—in benefactions, in endowments of hospitals and libraries and charitable organizations, many men whose benefactions are known and read of all men, and many more whose benefactions are unknown and unread. You remember what Mr. Gladstone said a little while ago: "There is no charity in a man's leaving money in his will. He has got to leave it." The trustee administers his trust while he is living. And we shall not come in America to the Christian principle and the Christian spirit until the day has fully dawned which it seems to me within the last few years has been dawning, and men will count it a disgrace for one to own a fortune and not be doing something with it for the community in which he lives while he is living. The time to build a monument is while you are on the earth, and the best monument that ever was built is built of human benedictions.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Religious World

Report of the Deputation to Japan

We surrender a large part of our space this week to the Report of the Deputation of the American Board, which has recently returned from Japan. We do so because the subject has wide relations and concerns all the societies working in that Empire, and will no doubt have a wide influence upon mission work in other lands. The Report was presented to the Prudential Committee in Boston, January 22. We condense the document, which is too long for publication in full, but, so far as possible, use the language of the Report. We comment on the subject in our editorial columns.

THE INSTRUCTIONS

Serious and complicated questions having arisen in Japan, the Prudential Committee, in response to the urgent request of the Japan Mission, has appointed the Rev. James L. Barton, D.D., Secretary, Boston; the Hon. William P. Ellison, member of the Prudential Committee, Newton; the Rev. James G. Johnson, D.D., Chicago; and the Rev. A. H. Bradford, D.D., Montclair, N. J., a Deputation to visit Japan during the fall of 1895 to inquire, in behalf of this Committee, into the condition of affairs in that country as related to our missionary work therein, with the purpose of ascertaining the best methods for the further prosecution of that work, and with the desire of giving a new and powerful spiritual impulse toward the attainment, as early as possible, of the one great end which the American Board holds supreme; viz., the evangelization of the Empire.

Among the matters which will claim attention are the following:

1. The condition, with present and prospective use, of property which the Board has purchased, and buildings which it has erected, to aid in the missionary work; and the legal and moral rights of the American Board in the same.
2. The continuation and management of the Nurses' Training-School and Hospital at Kyoto, and the desirability of Dr. Berry's return to his former occupation and office in the same.
3. The character of the Doshisha as a Christian institution, co-operation in the training of native pastors and in the management of the institution, and the advisability of continuing any subsidy by the Board.
4. The condition of the Kumamoto station, the status of the mission property there, and the advisability of reopening the station.
5. Best methods for the future prosecution of the evangelistic and missionary work, together with plans of co-operation with the Japanese.
6. The management and control of the Kobe Girls' College.
7. The location and employment of the different missionaries.
8. The relation of education to the evangelistic work, and how far the Board should continue to aid schools in Japan.
9. They are also authorized to consider and act upon any other matters or questions of like nature which may come before them while in the country.

In all matters of reorganization, of proposed changes, of new methods, and in all cases involving the time-honored and established principles and policy of the American Board, the Deputation is expected to make independent, wide, and thorough investigation, and report its judgment, with recommendations, to the Prudential Committee, with whom is final authority.

Questions regarding the appropriation of money must be referred back to the Prudential Committee, except that funds already appropriated but not expended may be transferred by the Deputation from one department of work to another.

EN ROUTE AND INTRODUCTION

The Deputation sailed for Japan from San Francisco September 12, 1895. It was absent about four months. It was received with the greatest courtesy both by Japanese Christians and by the missionaries. Interviews were accorded by the Secretary of Foreign Affairs, the Secretary of Education, and by various eminent editors, educators, professors, and missionaries of different boards. Special and prolonged conferences were also held with 154 Japanese concerning the subjects under consideration. The Deputation visited nearly all the mission stations of the American Board in Japan and of many other boards, and went as far south as Kumamoto, as far north as Sendai, and as far west as Tottori. It is safe to say that the subject of missions in Japan was never before studied so thoroughly, and it is a gratification to be able to say that in making its report the Deputation was unanimous.

PROPERTY

The Board owns both houses and land in Kobe and Osaka, besides leasing other land in the former place; it also holds two houses in Niigata, these being treaty ports where foreigners are allowed to either own or rent real estate. After the year 1900, when the revised treaty with the United States becomes operative, the Board will be able to lease land, upon which it can erect buildings of its own, in any part of the Empire for a term of years, the length of which has not yet been determined, but probably for either thirty or fifty years, with the privilege of successive renewals which will practically constitute a perpetual lease. At present the laws of Japan prohibit the owning or leasing of real estate by foreigners except in the treaty ports. In consequence of this prohibition, all such property purchased by the different boards, including our own, has been held, as we believe, in the name of Japanese, either as individuals or trustees. Consequently, those who have furnished the funds for the purchase have had no legal claim upon the property; yet the Japanese Christians in whose name the property of the Board was placed were men of such integrity that, with two exceptions, it has suffered no loss through misplaced confidence.

This arrangement for a compliance with the law was satisfactory to all parties until the political campaign of 1893, when one of the party issues related to a more strict enforcement of the treaties between the Japanese and other governments, especially as to the nominal ownership of real estate in other than treaty ports. The holders of such property were publicly denounced as lacking in patriotism, and were otherwise censured, thus causing considerable uneasiness to those who were holding property for foreigners. This feeling was greatly increased in the autumn of that year by the introduction in the Imperial Diet of a bill imposing severe penalties upon Japanese holding real estate for foreigners. This so much excited those who thus far had willingly held the property for the Board that they appealed to the missionaries to be relieved of it, and the mission, with the approval of the Prudential Committee, authorized the transfer of the property as follows, namely:

The real estate of the Board in Japan outside the treaty ports, with the exception of that in Kyoto, Matsuyama, Osaka, and Kumamoto, was given to the Trustees of the Doshisha for the endowment of a Theological Department (except that in Tokyo, in the transfer of which by mistake the collegiate department was mentioned) upon the following conditions, namely:

The Board to have the use of all the property for the term of thirty years, paying therefor an annual nominal rent of three per cent. upon the Government valuation, which is much below the actual value, the Board paying for all repairs, and the Trustees paying the taxes. An amount equal to this rent to be deducted from the annual subsidy of the Board to the Doshisha so long as that may be granted. The Trustees are, at the request of the mission, to sell any of the property and reinvest the proceeds in any other place in Japan desired by the mission. The active financial member of the Board of Trustees states this also to be his understanding of the agreement; therefore it is improbable that any difference regarding its interpretation will arise in the future.

The Board aided financially in the founding of the Doshisha; it has also given considerable sums to the Trustees from time to time for the purchase of land and the erection of buildings for school purposes in connection with the Doshisha. All of these gifts were made with the implied, if not distinct, understanding that the school was to be maintained as a Christian institution. Concerning this property there is no misunderstanding. The Board also has purchased at various times lots of land in Kyoto upon which it has built nine houses for the use of its missionaries. As neither the Board nor the missionaries could hold such property, we are informed that the title to it was taken in the name of Dr. Neesima and several other persons, all of whom, we believe, fully understood that they were but the nominal owners. After the Doshisha Company was organized and Trustees appointed, and some time previous to the death of Dr. Neesima in 1890, all of this property was transferred to the Trustees. Concerning this property there is a serious misunderstanding; the Board believing that it was given for the use of missionaries, and the Trustees claiming that it was for the "foreign teachers." Although there were many conferences, no result was reached; and the Deputation left the whole matter to the honor of the Trustees, believing that those who had received so much from American Christians would not permit any injustice to the missionaries. The question of the houses at Kyoto remains, therefore, as it was before the Deputation went out. The question of property at Kumamoto was also unanswered. The difficulty in that case is not with Kumi-ai Christians, but with a Board of Trustees only one of whom is a Christian, and he of another denomination.

DR. BERRY AND HOSPITAL WORK

One of the most difficult questions with which the Deputation had to deal concerned the return of the medical missionary, Dr. J. C. Berry—one of the most efficient and beloved workers who ever went out under the Board. Because of the peculiar conditions in Kyoto making medical work no longer essential, the Deputation was not able to advise the return of Dr. Berry, although it fully recognized the unique service which he had rendered in the past. The whole Mission appealed for his return; and it is possible that Dr. Berry may yet make arrangements by which he will be able to resume his work in Kyoto. In this case the Deputation will join in congratulating the Board and its missionaries.

THE THEOLOGICAL ATTITUDE OF THE DOSHISHA

There was marked concurrence in the opinion that a change had taken place in the theological attitude of the Doshisha, and that in its Christian character and spiritual tone it was far less positive than formerly. The Deputation was especially impressed with the unusual way in which the Trustees used the word "Christianity," which in the Constitution of the Doshisha defines the character of the institution. The clause referred to is: "Christianity is the foundation of the moral education promoted by this company." It was asked if they would affirm as among the beliefs for which the Doshisha stood in Japan, the personality of God, the divinity of Christ, and the future life. They declared that they could not. As individuals they could affirm their acceptance of those beliefs; as Trustees they could not affirm them, since differences existed among Christians on these points, and they must not ally themselves with any party. When asked if they would accept the creed of the Kumi-ai churches in definition of the sense in which they used the word "Christian," they declined, saying that they would thus identify themselves with a single denomination. When urged to make some statement, however brief, in language of their own, of what they meant by "Christianity," they declined. They said that, having declared their purpose to maintain a Christian institution, they should be trusted so to do; that they had kept the University Christian in the past and should in the future. They said that the whole subject had been a matter of thought with them; that theological opinion in Japan was in a formative state, and beliefs were unsettled; that, for that reason, and because it would be disastrous to them to act now under appearance of compulsion, they could make no statement whatever, except that they should maintain

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a Christian university. They said that they had done the best possible under the circumstances; that though there were some professors in the University who were not Christians, effort would be made as changes occurred to secure such professors only as would be in harmony with the Christian spirit of the institution. Careful inquiry showed but a small number of pastors in the Kumi-ai churches who held agnostic position in regard to the fundamental truths of Christianity, concerning which the Doshisha Trustees were unwilling to speak. The mass of pastors, evangelists, and church members seemed not only not to sympathize with this "new theology," as it was called by them, but to be saddened by it, and they expressed the opinion that it was a phase of thought that would soon pass away. Much may be said in explanation of this strange situation. The Doshisha is, and from its beginning has been, a Japanese institution. Its Trustees are, and must be, under the laws of the Empire, citizens of Japan. While most of the money for its erection and maintenance has come from America, it has not failed to have support and considerable gifts from the Japanese. In the rising of the national spirit there has come sensitiveness on the part of many in close relations to the University lest it should seem too much controlled by foreign influence. To have such appearance might rob it of many students. Already its numbers have been much diminished by the fact that educational advantages furnished by the Government have greatly increased. Full force should be given to the facts that the Bible has place in the curriculum of the University; that professors and students are required to attend daily service in the chapel; that the President, who is also pastor of the college church, preaches evangelical and fervent discourses; that he declares his purpose to resign his office whenever the University ceases to stand for evangelical Christianity; and that the Trustees, through their chief financial official, pledge themselves that, should the Doshisha for any reason cease to be a Christian educational institution, the property shall be sold and the proceeds returned to the donors. It should be borne in mind that there is not a Japanese in the Doshisha or in the Empire twenty-five years of age whose early years were under the influence of Christian thought and training. It would therefore be very strange if their subsequent growth should be along the same lines with those who knew no other influence than that which results from Christian ancestry and Christian surroundings. Equally strange would it be if they could be wholly understood, or if their true relation to Christianity could be accurately measured by testing their utterances by the same standards that would apply in Christian lands.

We recommend:

First, that for the present the teachers supplied to the Doshisha by the Board be continued, if desired by the Trustees.

Second, that for the present, and while the able and devoted men sent by the Board are connected with the theological department, our co-operation with the Doshisha in the training of pastors and evangelists be continued.

Third, that, after the reduced appropriation asked by the mission for the Doshisha for the year 1896 is paid, the sum given by the Board to the University be reduced annually, so as to cease at the end of the year 1898.

The Deputation also advised that when the Doshisha shall make its evangelical character clear to the Prudential Committee, that Committee heartily commend it to the American public for sympathy and financial help. It is proper to say that the Deputation had to ask, not only, Is the Doshisha Christian according to Japanese ideals? but also, Is it Christian according to the understanding of those who contribute to the Board?

MISSIONARY POLICY

Mission work in Japan, if it is to be efficient, must be adjusted to the rapidly succeeding changes which are there taking place. Within less than one generation old Japan has nearly disappeared, and a new, progressive, and swiftly evolving nation has come to the front. In a land where schools are provided for all; where even the humblest are in touch, through the press, with the thought and action of the world; where dispensaries, hospitals, and trained nurses are provided, either by the State or by individual enterprise; where even Christians are only a quarter of a century from the Buddhism, Shintoism, and Confucianism of their ancestors, the missionary problem is serious and complicated. The wonder is, not that divergence from the ethical and theological traditions of Christendom is so great, but rather that it is not greater. The question forced upon us by our investigations is not, How may the American Board withdraw its missionaries from Japan? but, rather, How may it help them to work more wisely and efficiently? That, we are persuaded, can be best accomplished, in existing conditions, not by an increase of the resident missionary force, but by certain changes in methods. Therefore our first recommendation is as follows: We recommend that the number of missionaries in the service of the American Board in Japan be not increased at present. Concerning missionary policy in Japan, your Deputation believes that the time has come for a slight change in the method of conducting the work. The opportunity before Christians of approved ability and spirituality, before preachers who are not only consecrated, but also learned and wise, was never more inviting than now, and we believe that the people were never more willing to receive them. Two plans may be adopted—one that of sending out many new missionaries, and the other that of giving the best possible training to native Christians desirous of becoming religious teachers and preachers. This evangelistic work can be better done by the Japanese, but the training can better be given by professors and pastors from abroad. Even missionaries of large ability and ripe experience will not now be heeded as many others would be who might be sent out, for occasional service, as evangelists and teachers. What is now most required is instruction in apologetics and the philosophy of Christianity, and direct aid in evangelistic work by those whose position in the Church and among scholars will secure for them the respectful consideration of the men who must be the Christian leaders in Japan during the next generation. Therefore, while your Deputation is of the opinion that the number of missionaries should not be increased at present, it makes the following recommendation concerning the conduct of mission work in the immediate future:

We recommend that the Prudential Committee take measures to send annually to Japan men of established ability and reputation to speak on various subjects in furtherance of missionary work, and that in this plan they endeavor to secure the co-operation of other missionary societies.

Your Deputation has found, on the part of both missionaries and Japanese, a desire for a more scholarly Christian literature than is now within the reach of those who read only the vernacular. Other religious bodies, as various sects of Buddhists, are flooding the Empire with cheap books, as, *e. g.*, catechisms, historical sketches, and arguments in favor of their religions. There is need that the best thought of the Christian world be brought within easy reach of all that people. As one way of meeting this demand, the mission has already taken the preliminary steps for starting a Review—the same to be under the control of the mission—which shall be published in the vernacular, and which shall aim to provide, by original articles and by translations, the best results of modern Christian scholarship. We approve this action of the mission, and recommend that the project be financially aided by the Board.

Concerning the subject of co-operation between the mission and the Kumi-ai churches, your Deputation is of the opinion that such co-operation is desirable. While there may be here and there among the pastors a few whose radical views in theology might make fellowship difficult, if not impossible, we believe that such instances are exceptions, and that they should not be allowed to disturb the fraternal relations which should exist between the mission and the churches which it has so largely founded and fostered.

When the labors of the missionaries have resulted in conditions favorable to church organization, such churches should be constituted, in accordance with the custom hitherto observed by the mission—viz., according to the usage of the Kumi-ai body.

If the church becomes self-supporting, the missionary will have no relation to it except that of love and fellowship; but if the church expects from the Board financial assistance, then the missionaries, as agents of the Board, must take measures to satisfy the Board that the money given by it is not used to aid or to support those who, in their faith, preaching, and practice, are not evangelical, in accordance with the common understanding of the term in the churches supporting the Board.

On the question of "self-support" the Deputation advised the mission substantially as follows:

We recommend that the mission plan to reduce its expenditures for evangelistic work as rapidly as is consistent with the success of the missionary cause. We urge upon the churches the privilege and duty of self-support so soon as circumstances will permit. We further suggest that, in carrying out this recommendation, those regions where there are strong Kumi-ai churches be left as far as possible to the care of those churches, and that the mission devote its attention to the more remote and less developed localities. It should be remembered that the Home Missionary Society of the Kumi-ai churches is independent and self-supporting, and responsible to the Board neither directly nor indirectly.

It is now a generally accepted principle of missionary policy that the evangelization of any land should, so far as possible, be committed to the hands of native Christians. This is peculiarly true in Japan. The work of the missionaries will be none the less important and imperative in the future, but it will involve much more consultation with the Kumi-ai churches. In so far as practicable, we urge, both upon the Board and upon the missionaries, conference with the Home Missionary Society of the Kumi-ai churches as to the best places for beginning new work; and we suggest to the Board that the President of the Home Missionary Society of the Kumi-ai churches be informed that the Prudential Committee will always welcome any suggestions as to the best methods of conducting the work common to both bodies.

We cannot close this part of our report without saying that, notwithstanding all that has been reported to the contrary, the condition of the Kumi-ai churches and of the missionary service in Japan on the whole is very encouraging. The extraordinary and abnormal movement of multitudes toward Christianity a few years ago has given place to a slow and healthy growth. The churches are not so well attended as formerly, but those who do attend are more faithful and are developing a stronger faith and doing better work. This is the unanimous testimony of the most conservative of the Kumi-ai pastors and of the missionaries. If our recommendations, and other similar plans, are adopted, we believe that the new spiritual revival, now so evidently begun in Japan, will be greatly advanced, and that the Board and the churches will soon recognize that the results of their efforts in that country have justified all expenditure of time, labor, and consecrated lives.

KOBE COLLEGE AND EDUCATION GENERALLY

Concerning the Kobe College for Women, the Deputation reported that the institution is doing a noble work and ought to be heartily sustained. Concerning the subject of education in general it advised that in the future the attention of missionaries should rather be directed toward evangelistic than educational effort. The educational system of Japan is excellent, and reaches into nearly all parts of the Empire. There is little need, therefore, that the Board should sustain schools, except as they directly assist in evangelization. In other countries the people must be educated—in Japan that work is very generally and satisfactorily done by the State. The missionary needs to do little in that direction.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CONCLUSION

While Japan is a small country in area, yet when we regard its population of more than forty-one millions, with its political, social, and religious importance in relation to the problems of the Far East, it is of the utmost moment that we give to this nation careful consideration. The Japanese people are homogeneous, speaking one language and united by a strong national spirit. Until within a few years they were shut up to their old religions, Shintoism, Confucianism, and Buddhism, knowing the name of Christianity only to hate it. These three faiths, meeting in some form in the life of nearly every Japanese, have been closely connected with their intellectual, social, and national life for many centuries. The stamp of some one, or more commonly of all, of these religions is upon every institution of the country, and permeates and explains nearly every custom.

Into these conditions evangelical Christianity entered in 1859. Everything—language, hatred and suspicion of foreigners, lack of treaty privileges, prejudice against Christianity and foreign faith, ignorance of the Japanese customs and characteristics upon the part of the missionaries—all combined to delay the Christianization of Japan. For twelve years apparently little or nothing was accomplished.

The most of the work in Japan has been done since 1871. Since then the nation has been disarmed of its suspicions against Christianity. The non-Christian leaders in Japan recognize the worth and power of the Christian character, and honor the true Christian life. The missionary is now free to go at will into all parts of the Empire. The Bible and Christian literature have free circulation. The prisons are open for the Christian evangelist. Christian teachers are in many of the Government schools. Persecution is a thing of the past except as it occasionally appears in disguise. Christianity has already put its stamp upon the laws of society, of the army, and of the State, and is making itself felt in literature and forms of thought. Nevertheless, we must bear in mind the fact that compared with the entire population the number of Christians is small. Including those connected with the Greek and Catholic Churches, the highest number claiming the Christian name is less than one-fourth of one per cent. of the Japanese people. Even the best of these have only a few years of Christian experience and training. Under these circumstances the marvel is that Christianity has been able not only to maintain itself during these later years which mark the rise of the new national and intellectual spirit, but also to make signal progress.

We cannot expect that the Japanese Christians will hold all the articles of our faith in precisely the same way that they are held in New England, where nearly three centuries of Christian life and tradition lie back of us. We are assured that the great mass of Kumi-ai Christians, numbering over 11,000, and the far greater part of the pastors and evangelists, are firm believers in the old and universally accepted truths. None of the extremists are supported by our Board. The theological problems of the world are now discussed in Japan, and that, too, without a balancing foundation of Christian faith and life. One point we desire especially to emphasize, namely, that the evidence is complete that our missionaries have been eminently faithful in presenting the truths of the Gospel, and that none of the present conditions are due to any lack of fidelity upon their part.

The time has not yet come, and for many years may not come, to leave the evangelization of the Empire to the Japanese churches. They are doing much, but that much is slight indeed compared with the needs of the country. Of the ninety-nine Kumi-ai churches and provisional churches, only thirty-nine are self-supporting. They all are young in years. Some of them have a small membership. All have grave questions to meet and serious battles to fight, incident to their lack of experience and their surroundings. They need our co-operation. The Japanese Home Missionary Society of the Kumi-ai churches in its independence is doing well, and when it has obtained sufficient strength and experience we may expect it to assume the support of the places now maintained by the Board and its missionaries. Work is passed over to them as rapidly as they are able to take it up.

The work begun by the American Board, and now connected with the Kumi-ai churches, is by far the strongest of any mission work in Japan. The number of Christians is about the same as that reported by the seven allied Presbyterian bodies under the name of "the Church of Christ in Japan," but the number of independent churches is much larger.

We recognize the heavy demands which are made upon the individual missionary, and the necessity that he be well equipped mentally and spiritually and thoroughly trained for this service. After nine weeks of contact and conference with the men and women of our Board in Japan, your Deputation can speak of them in warmest terms as to their ability, consecration, and faith. They are worthy the entire confidence and support of our churches.

SUPPLEMENTARY

The members of the Deputation feel that they cannot close this report without going outside the letter of instruction and speaking of another subject which experience has proved to be of great importance, and, in their opinion, essential, to the wise administration of our foreign missionary service. Such visits as we have made to Japan ought often to be made to the various mission fields, both for the sake of the missionaries and still more for the sake of those charged with the duty of carrying on the work. The problems of missionary policy in almost all lands are so complicated that study on the ground alone can give promise of satisfactory solution. Therefore we unite in suggesting that, under the auspices of the Prudential Committee, occasional visits be made to the various missions of the Board, first, by the Secretary and members of the Prudential Committee, that they may better understand the responsibilities resting upon them; and, second, by such pastors and laymen as may be selected in order that the churches may be helped to appreciate the delicacy and difficulty of the service committed to their representatives in foreign lands.

The American Railway Literary Union

It is a singular commentary on our laws when a class of reading-matter can be sold in public, so bad that it cannot be reached by the Society of which Mr. Anthony Comstock is the head, but which is sufficiently vicious and demoralizing to warrant the existence of an organization to suppress it by moral suasion. The good work in which the "American Railway Literary Union" is engaged is done so quietly that many persons are probably ignorant of the existence of such a society. Its object is to suppress the sale and circulation of pernicious literature on railroad trains and stands, on steamboat lines, at news-stands, and in the community. Prominent New Yorkers like Mornay Williams, William Baldwin, Morgan J. O'Brien, and Myer S. Isaacs are members of its advisory committee, and the Union has offices in Philadelphia and Chicago. Specifically, the Union aims to secure the detection and prosecution of all offenders within the law, and to obtain more effective laws, and to inform and influence those having position and power so as to induce them to aid in the suppression of literature, or rather printed matter, sufficiently odious to be condemned by public sentiment, but which is not reached by too lax or unexecuted laws. The officials of the Union say that public sentiment is steadily advancing against mischievous, corrupting, and criminal literature. By far the greater proportion of this class of reading-matter finds its way to the public through the news agencies. Much of it is sold on the railway trains. The agents of the Union, particularly the Superintendent, Yates Hickey, of Philadelphia, try to prevent, by moral suasion, the superintendents of news companies and railroads from handling this matter, and in the case of a large number of the leading railroad lines they have been successful. In the news companies they have been able to exercise a wholesome influence, and have suppressed the sale of the worst class of erotic novels, the taste for which seems, happily, to be dying out. The Supreme Court has decided that "the liberty of the press" guaranteed by the Constitution does not include the publication of articles or advertisements injurious to the morals of the public. Many of the public libraries, it seems, contain publications that are doing much mischief. Some time since it was found, on investigation, that a large public library in Massachusetts contained many works of an improper character; the head master of one of the schools in the city said that the library was a curse to the school-children. Book publishers, it has been found, can dispose to the public libraries of an average edition of almost any novel of an exciting character they bring out. The "American Railway Literary Union" seems to be conducted on common-sense, business principles. It aims simply to prevent and discourage the sale of sensational novels and tales, and publications which tend to promote vice, vulgarity, and crime.

The Rev. Thomas Armitage, D.D.

Dr. Thomas Armitage, one of the best-known Baptist preachers of this country, and pastor emeritus of the Fifth Avenue Baptist Church of this city, recently died at his home in Yonkers. Dr. Armitage was an Englishman by birth, having been born in Yorkshire August 2, 1819. His early life was spent as a Wesleyan Methodist minister. He came to this country in 1838, and filled many important appointments in the Methodist Episcopal Church of New York City. In 1848 he became pastor of the Norfolk Street Baptist Church in this city, and later of the Fifth Avenue Baptist Church, where he continued his labors for forty years. Six years ago, owing to his advanced age, he resigned his pastorate and settled in Yonkers; the church of which he had so long been the pastor honored itself and honored him by providing him a life income of $5,000 a year. Dr. Armitage was distinguished both as a preacher and as an author. He was a great friend of Henry Ward Beecher, and never failed, when opportunity offered, of speaking strong words in his behalf. His address in the Academy of Music in Brooklyn on Mr. Beecher's seventieth birthday is one which will be long remembered by all who heard him. Not only the Baptist Church but the whole American Church loved and honored him.

Bishop Haygood

Few men of the present generation have impressed themselves more beneficently on the American people, and especially on those who reside south of Mason and Dixon's Line, than Bishop A. G. Haygood, of the Methodist Episcopal Church South. He sympathized in a very practical and helpful way with his colored brethren, and probably more than almost any man in the South has helped toward a solution of the Southern problem. As an author, preacher, and an administrator of the affairs of his Church, Bishop Haygood had won an enviable position. His death is a real loss to the Church in which he was so conspicuous, and to the cause of humanity, which he never failed resolutely and eloquently to champion.

A Worthy Cause

Miss Emma J. Wilson, a teacher in the Maynesville Educational Institute of Maynesville, S. C., is now in the North for the purpose of soliciting funds to extend the facilities of the Institute for education. This school is doing an excellent work among the colored people in a populous community, and has the full indorsement of the leading white citizens. In industrial education as well as in the ordinary branches it is doing a great deal to improve the condition of the colored race. Information in detail may be had by writing to Miss Wilson at 459 Sixth Avenue, New York City.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books and Authors

Miss King's New Orleans[1]

The Puritan and Cavalier have filled so large a place in the earlier historical perspective that the relative importance of other figures, races, and ideals has not been discerned. Professor Wilson is probably right in feeling that our earlier history has been so largely written by New England hands and from the New England standpoint that its perspective has not been true. Mr. Parkman's invaluable and charming work is not yet valued as it will be some day, nor has sufficient attention been given to the French element in our civilization. In a certain sense, too much importance cannot be attached to the English life, tradition, and habit which are behind us, but no one can understand the later life of the continent—certainly no one can appreciate the richness of earlier historical material—who does not make large space for the French habit, tradition, and character. Miss Grace King's "New Orleans" is, from this point of view, an important contribution to the history of the continent. It makes us aware of the extraordinary richness and human interest of the Spanish and French traditions which gather so thickly about the Gulf of Mexico and the mouth of the Mississippi River. New Orleans is a unique city, with a character of its own more definite and distinctive, in a way, than that possessed by any other city in the country. It has the charm of old Boston, old Philadelphia, and old New York; the charm, that is, of a certain provincial definiteness of feature and a certain provincial charm of manner; but it has also what none of these cities has had, the gayety, the color, and the dash of Latin blood.

In its earlier days New Orleans was as remote from New England and from Virginia as is Tours or Madrid. There was nothing American in its atmosphere, its institutions, or its view of life. In architecture, dress, manners, habit, and convictions it was essentially a foreign city. It has been largely Americanized, but the charm which invested it in early times still remains, and it is almost as much apart to-day from other American cities, in external appearance and in habits of life, as it was in the earlier days of the country. It was a fortunate hour for the city when Miss Grace King became its historian, for she brought to her work that which was absolutely essential to the discernment and delineation of the soul of a community like New Orleans—the profound feeling for life and the dramatic instinct of the novelist. Her book, in its quality and style, belongs distinctly to literature, while its careful and conscientious study of past and present conditions in New Orleans gives it lasting place among historical writings. Miss King loves her subject. She is saturated with New Orleans tradition; she knows the city at first hand. Her intimate friendship with Mr. Charles Gayarré links her also with times and persons almost forgotten by the present generation. She stands in the direct line of the historical and social tradition of the place. Her book does not appear to have been written from documents. Even when she is dealing with the earliest story of the city, she writes as if she had listened to the narratives of the explorers themselves, and had been a witness in her own person of their achievements and their sufferings. Her chapters have a wonderful vividness. The whole movement of life goes on in them, and the past lives again by virtue of those magical touches which are born of the union of the imagination with the artistic skill of characterization and delineation. The historical background is well and skillfully filled in, but no city lives less in its formal history than New Orleans. It lives chiefly in its unbroken social tradition. Miss King has discerned the secret of its life and mastered it. The city is not, in her pages, an abstract municipality. It is a living person, as real as a woman, with many of the characteristics of a woman of rich, prodigal, fascinating character, not always wise, often more generous than prudent, bent upon pleasure rather than upon profit, with a strong sense of beauty, and an ardent piety not always associated with a perfectly regulated life, but with those great human traits which endear and impress and charm. It is not often that the soul of a city is thus beguiled out of books and traditions, and ensnared in a new and enduring form, but this is precisely what Miss King has done for her native town. She has made us see its soul; she has made us feel its life; she has interpreted its history to us in terms of continuous and unbroken civic emotion, passion, and devotion. She has handled her rich material, for the most part, with singular skill. If she sees more in New Orleans than the casual visitor finds there, it is because she knows the city better. If she invests it with an atmosphere which is not apparent from the railway station, it is because she has lived long and lovingly under its sky, and has seen how its atmosphere gives beauty and color. Her dramatic sympathies bring her in close touch with the different strands which have made the fabric of the municipal life in the Crescent City. She is as much at home with the French character and tradition as with the American, and she is generous and just toward the Spanish. The larger part of the book is, naturally, surrendered to the story of the city up to the time of the Civil War. Its terrible experiences during that melancholy period are condensed into a single chapter, and it is not a chapter which any reader of Northern birth can read with any degree of satisfaction. It is a chapter which ought to be very widely read, because it will make perfectly clear to every dispassionate reader the causes for the deep-seated and enduring feeling of scorn of General Butler which lies in the very heart of New Orleans.

[1] *New Orleans: The Place and the People.* By Grace King. With Illustrations by Frances E. Jones. Macmillan & Co., New York. $2.50.

In the introduction to the volume of sketches entitled *Moody's Lodging-House and Other Tenement Sketches*, Mr. Alvan Francis Sanborn declares that the chapters which make up the book are not essays in sociology, that they are not literary sketches, but that they are transcripts from life. No one can read the book without being convinced that this characterization of them is just. They are studies from life, made by a dispassionate and competent student, from a kind of life which it is well to know about in certain aspects—the life, not of the poor who are well-to-do, but of the tramp and the vagrant, with glimpses of more respectable persons and more honest careers. Mr. Sanborn has a good deal to say about cheap lodging-houses and the cheap lodger, and, so far as our knowledge goes, no one has presented either the house or the man so distinctly and with such powerful realistic touches; for Mr. Sanborn has a great deal of power, he has a deep sense of reality, and he has the gift of making us feel and see what he feels and sees. He lacks, unfortunately, a sense of what ought to be reported and what ought to be left unspoken. He lacks, in our judgment, the selective instinct. There are parts of his book which, while unquestionably true to life, and written for the purpose of bringing that life to the knowledge of those who are ignorant of it, ought never to have been written. Some of the pages are revolting, some of the phrases loathsome. They belong to official reports, to technical treatises, and to medical works, not to a book like this. Mr. Sanborn has made an artistic and moral mistake in introducing them. They are not necessary to the completeness of his picture, any more than uncovering cesspools is necessary to a knowledge of the topography of the country. It is well in these things to follow the lead of nature, for the reticence of nature is not a mere question of taste, but a matter of morals. This reticence Mr. Sanborn has failed to observe; aside from this, it is a pleasure to commend a piece of work so keen, intelligent, and free from cant. (Copeland & Day, Boston.)

No book of verse recently issued has received a more distinguished setting than Mrs. Mary Ashley Townsend's *Distaff and Spindle.* (J. B. Lippincott Company, Philadelphia.) The broad pages of this well-made quarto bring out in clear relief the series of sonnets which it contains—sonnets almost equally divided between nature and subjective sentiment. Mrs. Townsend appears to have made a careful study of the sonnet structure, and has not only secured a good command of a very difficult form of verse, but has also learned the secret of the great sonneteers, the skillful presentation of a single idea which reaches a natural climax of expression. Her style has a good deal of definiteness of outline, combined with genuine picturesqueness. Occasionally her metaphors blur this distinctness, but as a whole her verse is very satisfactory in the clearness with which the thought is conveyed. She has been a careful and loving student of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nature, and the closeness of her observation and the aptness of her phrase are well illustrated by a sonnet selected almost at random:

With brine upon its breath the soft breeze floats
Up from the gulf, across the planted lands
Where rice crops ripen and the young cane stands,
Its soft susurrus blending with the notes
That pour from myriads of piping throats
Whose minstrelsy the ear of night commands,
While move to deeper seas and wider strands
The silent river and its silent boats.
From hedge and grove and tall, deep-bosomed trees
The dulcet wind's delicious odors comb;
While stars infinituple over these
In upper silences have made their home,
And seem like multitudes of golden bees
Swarming in some vast temple's concave dome.

—

Two men of science have recently come to the help of the champions of supernatural religion. The late George John Romanes is one, and St. George Mivart is the other. Romanes was preparing, at the time of his death, to write a confutation of a book of his own called "A Candid Examination of Theism, by Physicus." Romanes has some fine and fresh thoughts, and as he left his papers to Canon Gore, the latter has wisely published them, together with some essays on the "Influence of Science upon Religion." The editor does not at all points agree with his author, as in the matter of demoniacal possession, but, in the main, Dr. Gore is in sympathy with Dr. Romanes, and puts forward his posthumous fragments with an elaborate preface. The book has a solid intellectual value. Mivart's book seems to us to have an autobiographical flavor. In fact, he intimates that it is the record of his own soul-journey from agnosticism to faith. Like Romanes, Mivart essays to show how the scientific method and scientific results of thought are helpful to theism and to Christianity. Mivart is not easy to read, but it is worth the trouble of the effort required to go through the pages of *The Helpful Science* (Harper & Brothers, New York). Especially will those interested in the discussion with agnosticism be pleased with the way in which Mivart handles the fundamental matter of the relativity and validity of human knowledge. It is just here that the confusion that leads to the agnostic position arises. The *Thoughts on Religion*, by Romanes, bears the imprint of The Open Court Publishing Company, though the book was evidently printed in Oxford, and the page is clear and beautiful as any one could desire.

Messrs. Charles Scribner's Sons could hardly have made a happier choice than the selection of the *Poems of John Donne* for the Muses' Library. The beautiful edition of Donne, with Mr. Lowell's notes, recently published by the Grolier Club in this city, emphasized the need of a new edition of one of the most individualistic and interesting of the minor English poets. This need is met by this new edition in two compact volumes, edited by E. K. Chambers, with an introduction by Professor Saintsbury. The preparation of the text for this purpose was originally undertaken by Dr. Brinsley Nicholson, but his death five years ago threw the work upon Mr. Chambers, with whom it appears to have been a labor of love. Professor Saintsbury, whose style is not brilliant and whose judgments are not infallible, is always painstaking, accurate, and sane. His introduction is a real introduction. That is to say, it is not an abstract essay on the poet Donne, but the combined biographic and critical comment which the reader who is making the acquaintance of Donne or renewing it desires to have at his command.

The tenderest, most beautiful deed done during his lifetime by the late Ernest Renan was the writing of the memorial volume of his sister, which appeared about a year after her death. The original publication was strictly private, and limited to a hundred copies for those who knew her. The book was not originally intended ever to be published, but in his will, made in later years, Renan authorized that the memorial should be reprinted, together with a selection of letters that had been written to him by his sister. The letters have not yet been published, but the memorial volume has, and a translation of it now appears from the press of Roberts Brothers, of Boston, bearing this on the title-page: "*My Sister Henrietta.* With Photogravure Illustrations from Paintings by Henri Scheffer and Ary Renan. Translated by Abby L. Alger." The uncommon affection of sister and brother amounts to the heroic. The gracious and tender way in which the sorrowing brother expressed himself will cause his book to take its place among the few most valuable expressions of human feeling.

The bound volume of *Garden and Forest* for the year 1895 brings together a large amount of extremely interesting matter relating not only to the topics naturally suggested by the title of this admirable periodical, but also to questions of grave public interest. In other words, it appeals to the public at large as well as to the special student of horticulture and forestry. A capital series of leading articles deals with such subjects as preserving the Palisades, defacement of parks, National parks, public forestry, sculpture in garden art, forestry for farms, municipal art, and many others. The contents of this volume are of permanent interest, and represent the views of the best-informed American writers. The editor, Professor Charles S. Sargent, of Harvard University, is doing work of the utmost value in establishing higher ideals of beauty, and in diffusing knowledge as to possibilities of improvement for street, park, garden, forest, and farm. There are many excellent illustrations. (Garden and Forest Publishing Company, New York.)

It is important that we should know just how secularism takes itself. Societies of ethical culture in this country are earnestly striving towards some goal, and we want to know their progress. How are they getting on without any faith in God? How does the heritage of Christianity abide with them? *Ethical Addresses: First Series*, shows us what the religion of ethical culture thinks of itself, and what it hopes to be able to effect. Messrs. Adler, Salter, Sheldon, and Mangasarian, between them all, contribute ten addresses, to which we refer the reader who is interested in the subject. We have no comments to offer, for it is superfluous for us to add that we do not believe in secularism, though we do not intend to impeach its honesty or its earnestness. (S. Burns Weston, Philadelphia.)

Messrs. Macmillan & Co. have issued a new edition of Professor Henry Jones's book on *Browning as a Philosopher and Religious Teacher*, a work which, in the judgment of many students and lovers of Browning, is the ablest comment which has yet been made on that poet along the lines which Professor Jones follows.

Literary Notes

—The "Critic" remarks that Mr. Alfred Austin, the new Poet Laureate, "has one thing in common with his predecessor—his Christian name. Tennyson has occasionally been called Alfred the Great. He will be called so oftener hereafter."

—Through an inadvertence, some numbers of our last Magazine Number went to press without the prefatory note to the Rembrandt article, giving credit for the illustrations used therein to Messrs. Charles Scribner's Sons, New York, the publishers of Michel's "Rembrandt."

—The Edinburgh "Daily Review" and the London "Daily Chronicle" are now proud to own that they have published paragraphic reports from Mr. S. R. Crockett, the novelist, made when he was eking out his means of subsistence at the University of Edinburgh by doing journalistic work.

—Mrs. Flora Ann Steel, who shares with Mr. Kipling the honor of being the novelist of India, is of Scotch descent, so we learn from the "Bookman," her father having been Sheriff-clerk of Forfarshire, and her own childhood having been spent partly in Argyllshire. She was married when very young, and went out to India. For seventeen years she taught in the Government School of the Punjab.

—Two little volumes on the Life of Christ are laid simultaneously on our desk, both published by the Bible Study Publishing Company, both based on the Blakeslee Course of Sunday-School Lessons—the one written by Mrs. Louise Seymour Houghton, and originally published in the "Evangelist," though revised and rewritten for book publication; the other by Lyman Abbott, and originally published in The Outlook. Either volume will be found a help to the student as a brief and compact summary of the life of Christ.

—The Rev. John Watson (Ian Maclaren), the author of "Kate Carnegie," an installment of which was printed in last week's issue of The Outlook, says, according to a letter in the "Bookman," that the first writer who left any impression on his mind was Scott, whom he read very eagerly. Another stage of his development was crowned by the name of Thomas Carlyle, and still another by that of Matthew Arnold. Four authors he singles out as his masters: Scott, Carlyle, Matthew Arnold, and Sir John Seeley, the author of "Ecce Homo."

—In "Notes and Queries" we read that—

Carlyle had his flings against science, but they were not very virulent; nevertheless, in regard to literature, he placed himself in the position of the ill bird that fouled its own nest, as witness the following amenities: Keats is "curried dead dog" (whatever that may mean); Shelley is "a ghastly object;" Coleridge, "a puffy, obstructed-looking old man, talking in a maudlin sleep an infinite deal of nothing;" Lamb, "a puir cratur, with a thin streak of Cockney wit, nothing humorous but his dress;" Walter Scott, "a toothless retailer of old wives' fables;" Brougham, "an eternal grinder of commonplace;" Wordsworth, "stooping to extract a spiritual catsup from mushrooms that were little better than toadstools;" Sir Robert Peel, "a plausible fox;" J. W. Croker, "an unhanged hound;" Lord John Russell, "a turnspit of good pedigree;" Lord Melbourne, "a monkey."

[For list of Books Received see page 219]

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Aid for Armenia

We printed last week Miss Clara Barton's farewell telegraphic message to the readers of The Outlook. As will be seen below, those readers have responded to that message with liberal aid for the work of the Red Cross in Armenia. These contributions come from all parts of the country, and many are accompanied by warm expressions of admiration for Miss Barton's courage and hearty sympathy with her work. On Wednesday of last week Miss Barton sailed on the steamship New York, which had the Red Cross flag flying in her honor. To the many reporters present Miss Barton said: "I am simply the agent for carrying out a great work. I am going to Armenia to care for the sick and feed the hungry. There is no bravado in my going abroad. I am a simple woman bent on a humane and difficult mission."

Since Miss Barton's departure the cable has transmitted the news that, while the Porte refuses permission to the Red Cross, or to members of the Red Cross as such, to distribute relief in Armenia, it will permit any persons whom Mr. Terrell names and approves to distribute relief in the interior of Turkey. This is generally understood to mean that Miss Barton and her associates will be allowed to carry out their plans with little or no interference, the formal refusal to recognize the Red Cross work being made for the sake of consistency and to maintain an attitude of indignation at the reproaches against Turkish officials uttered in this country. It is absolutely certain that, through one channel or another, the money subscribed for the relief of the Armenians will be applied to that purpose and no other.

Previously acknowledged	$697 30
Anonymous, Hartford, Conn	2 00
Mrs. L. S. S., Painesville, O	2 00
A Friend	10 00
A Friend, and one of our Subscribers	5 00
Miss H. A. L., Fitchburg, Mass	10 00
Mrs. J. A. M., New York, N. Y.	5 00
Mrs. W. B. S., Galway, N. Y.	10 00
H. S. B., Madison, N. J.	2 00
L. A. B., Waterbury, Conn.	5 00
W. E. S., Constantine, Mich.	1 50
C. B. H., Brooklyn, N. Y.	1 00
W. T. S., Hanover, N. H.	5 00
Anonymous	5 00
Anonymous	2 00
A. W. H., Boston, Mass.	5 00
E. R., Beverly, N. J.	1 00
Mr. and Mrs. A. P. A., Brooklyn, N. Y.	50 00
Planters	2 00
In His Name, East Hampton, Conn.	5 00
Mrs. C., St. Paul, Minn.	5 00
F. K. B., Chapel Hill, N. C.	10 00
M. C. J., Dandoff, Pa.	1 00
C. S., New York City	15 00
K. L. S., Argyle, N. Y	2 00
W. T., Johnstown, Pa.	5 00
Anonymous, Cleveland, O	25 00
C. R. W., Allegan, Mich	5 00
N. F. L., Concord, N. H	5 00
Miss M. M. D.	1 00
In His Name, Elizabeth, N. J.	1 00
Miss L. T. Paine, Northampton, Mass.	10 00
F. W. Lyman, Winter Park, Fla	25 00
Anonymous	5 00
J. J. A.	5 00
E. H. C., Huntington, Mass	3 00
W. C. M., Buffalo, N. Y.	5 00
Students, Teachers' College, New York	7 75
H. M. V., Whitewater, Wis	10 00
F. W. K., Hardwick, Mass	4 00
People of Village of Lima, Ind	10 00
Anonymous, Springfield, O	2 00
J. T. H., Brooklyn, N. Y.	25 00
M. E. M., Brooklyn, N. Y	5 00
Rev. F. P. J., Ashburnham, Mass	5 50
Mrs. F. H. J., Wakefield, Mass.	5 00
C. A. W., New York, N. Y.	5 00
J. L. H., East Orange, N. J.	10 00
Mrs. C. P. N., St. Paul, Minn.	5 00
Miss J. G. N., St. Paul, Minn.	15 00
C. R. N., St. Paul, Minn	1 00
R. H. N., St. Paul, Minn	1 00
T. C. F., Buffalo, N. Y.	5 00
Miss K. S. C., Buffalo, N. Y	5 00
A. P. K., Dover, Minn	5 00
Mrs. F. E. H., Jamestown, N. Y	1 00
M. K., Pt. Clinton, O	3 00
S. H., Brunswick, Me	5 00
M. D. M.	10 00
Miss C. L. C., Wilmington, Del	2 00
B. V. M.	10 00
Teachers' Dorchester Academy	10 50
Mrs. M. C. C., Scio, O	5 00
Mrs. W. C., New York, N. Y.	5 00
Universalist Church, Ludlow, Vt	3 00
First Congl. Church, Conneaut, O	31 60
M. H. P., St. Louis, Mo	5 00
F. O. P., Topeka	2 00
"Every little helps"	1 00
Mrs. H. W. S., Rochester, N. Y.	100 00
H. M. A., New York, N. Y.	5 00
Mrs. E. W. S., Dover, Me.	5 00
S. R.	2 00
S. D. R	10 00
From a Friend, Margaretville, N. Y	1 00
Three Little Girls	50
G. M., Stanford University, Cal.	5 00
H. S. V., Chicago, Ill.	5 00
M. W., Columbia College, N. Y.	1 00
Comfort Circle, King's Daughters, Brooklyn, N. Y.	10 00
M. A. P., Platteville, Wis.	2 00
Mrs. C. C. H., Columbus, Wis.	3 00
Two Sisters, Cambridge, Mass.	50 00
W. B. H., Denver, Colo.	5 00
Mrs. E. A., Omaha, Neb.	1 00
Mrs. W. B. H., Armour, S. Dak.	5 00
C. M. C., Albany, N. Y.	5 00
J. M. W., Bell Buckle, Tenn.	1 00
Total to January 27	$1,390 65

The Armenian Question

Wicked England and Good Americans

To the Editors of The Outlook:

Why do you attack America so warmly for non-intervention in Turkey? What can we do? Shall we make a naval demonstration? Suppose, for instance, we shell Constantinople. The first shot would be the signal for the massacre of every American in Turkey. Why not put the blame where it belongs? Twice has Russia intervened in Turkey and twice has England—at the treaties of Paris and Berlin—interfered in behalf of the continued existence of Turkey as a European power. On England, and England alone, rests the blame for the Armenian massacres. No doubt there are two Englands. It would be a sorry day for the world if that were not true. But we judge a nation by its deeds, and England at Paris, England at Berlin, England in Venezuela, and in her recent scandalous attempt in South Africa, is enough to make us ashamed of our Anglo-Saxon blood. As for the war spirit, England, with her naval demonstration and her flying squadrons, seems to be the only nation thirsting for war. Instead of trying to find excuse and justification for her, we ought to unite in a universal condemnation.

X.

We cheerfully publish "X.'s" letter, although in doing so we deviate from our custom of disregarding anonymous communications. The Outlook has never attacked America for non-intervention in Turkey; on the contrary, it has said decisively that America cannot use force as a means of helping the Armenians, but only as a final resort to protect American citizens. It has constantly declared, and declares now, that it is England's grave duty—as a very large body of Englishmen themselves believe—to take steps to stop the Armenian outrages and Turkish misgovernment. It seems to us that "X.'s" indignation would be more reasonable if he would shift it from England to Turkey, and his sense of duty more sound if he felt that "we ought to unite in a universal condemnation" of the Armenian massacres. Concerning flying squadrons, if we have not any, it is not because we are not trying to get them; and as for thirsting for war, it strikes us that Congress, some newspapers, and a few citizens, a few weeks ago showed signs in their speech of throats that were slightly parched and dry. These are very good times in which to read occasionally the parable of the beam and the mote.—THE EDITORS.

"Turkish Reforms"

To the Editors of The Outlook:

This is a subject of which the world has heard much of late. The world also knows the outcome. The talk about reform was so prolonged as to excite both Turks and Armenians, and create mutual hostility, and the scheme, when finally adopted, was without guarantee and with scarcely a semblance of European control. It is simply a promise, on the part of the Turkish Government, of reform, and it is not worth half as much as the many similar promises which have been given during the last thirty years; for the Turkish officials, from highest to lowest, cherish bitter hostility to the Armenians, and it is impossible for them to do them justice, even if they wished to.

The Constantinople papers have said much about the Commissions sent by the Sultan to investigate the desolations which have been wrought throughout Asiatic Turkey. One of these Commissions arrived here the day before yesterday. It was hoped that, as the Armenians in this region have done absolutely nothing revolutionary or seditious, these men might help to restore the confidence of the Armenians by understanding how terribly they have suffered, and by admonishing the Turks to put an end to the present reign of terror. Yesterday they summoned the leading Turks to an audience. I do not know what was said, but it was reported that they told the Turks that they had done more than was expected of them, but hereafter they must get on peaceably with the Christians. After this audience some fifteen or twenty of the leading Christians were introduced. The interview lasted about half an hour, all parties standing. The second member of the deputation read a paper, which, after magnifying and exalting his Majesty the Sultan, and his clemency, laid the blame of all that has happened, though in a somewhat mild manner, upon the Armenians, and warned them against anything further of the kind. After he finished, the first member made an extempore address which was very denunciatory in its character. He referred to the very great kindness of the Turkish Government for six hundred years in allowing the Armenians to enjoy their language and religion, "an act of clemency unexampled in history." He said that during the last five years there had risen up disturbers of the peace among the Armenians, and they had been emboldened by the recent act of the Sultan in pardoning political offenders, and they had gone to such lengths as to bring about the ruin and desolation which exists here. He warned them, and asked them to warn their people, against any repetition of what had been done. He said: "Whichever party breaks the peace again, they will be summarily executed, and if the Armenians persist in this course, the Armenian name will be blotted out. You have hoped in England and in Europe, but they have forsaken you. We are not going to give up our sweet morsels to anybody else. What we have was gained by blood, and it will be surrendered only with blood." His speech became almost violent before he finished, and was very threatening in its character. At the close of his remarks he waved his hand for them to leave. The Catholic Bishop undertook to say something, and some of the rest had in mind to say that the Armenians had made no sort of resistance here, but they were told that the interview was at an end. This audience made a very bad impression upon those present and upon the community as they have heard of it, and was very disheartening after all this talk about reform.

What the Christians now most fear is European intervention, for even officials say that if any pressure comes from Europe they will blot the Armenians out altogether, as they are the recognized cause of the intervention. Here is a condition fitted to elicit the sympathy of the civilized world, for the danger from intervention is actual and not imaginary, and without some degree of protection from abroad the Armenians will be ground to powder. Thousands of them, to save their own lives, or to save their families from a fate worse than death, have formally accepted the faith of Islam, and yet their new co-religionists show them no mercy. They allow them to starve, although they themselves have shared in the plunder.

H. N. BARNUM.

Harpoot, Turkey, December 11, 1895.

A cable dispatch just received says that the Turkish Government has refused to allow Mr. Barnum to engage in relief work, on the ground that missionaries are disturbers. This assertion is utterly without foundation. As Dr. Smith, of the American Board, says, "The missionaries have kept their hands, lips, and lives free from all political complications in Turkey."—THE EDITORS.

Personal Responsibility

To the Editors of The Outlook:

The apathy with which the civilized world is looking on at the human slaughter in Turkey is, as a sign of the times, worthy of some consideration. If it be true that the so-called Christian nations are powerless, because of international or political considerations, to put a stop to the extermination of the Armenian race, it would be interesting to trace the psychological causes of this helplessness.

In America, at least, these must not be looked for in high places only, for have we not a government by the people? In the age of the Crusades public sentiment would have forced those in authority to interfere, but the public of to-day can hardly be said to be interested in the affair. The column in the morning paper devoted to the last Armenian horror is read with a shudder, and, by the few who have friends in Turkey, with anxious interest, but the topic discussed on the way to business is the President's duck-shooting.

This very subject suggests one of the causes for which we are looking—namely, the decline of hero-worship. We no longer reverence our human leaders; their faults, their eccentricities, their mistakes, are more loudly heralded than their virtues, and each man thinks himself their peer. This has a great influence upon our religious fervor. The religion of many of the most earnest Christians of to-day is far less concrete than in the early ages when the bards so intermingled the praises of warrior heroes and of gods that the emotions of the people were the same when called upon to fight for the one as for the other. Loyalty was a chief virtue, and had to be proved by deeds as well as words.

J. B. C.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Business Government of Cities

Newspaper Complicity in Corruption

Police Commissioner Roosevelt, in a stirring address before the Methodist ministers of New York City on Monday of last week, brought out in high relief the ramifications of police corruption among reputable business interests. "There were hundreds of interests," he said, "each of which had thrived and fattened through the dishonesty and favoritism of the administration of the police department." Prominent among these interests he placed the press; and what he said concerning its venality was particularly important because of the widespread popular delusion that newspapers are comparatively free from the control of private interests. "Let me give you," said the Commissioner, "one small instance;" and then he narrated the following:

> Up to our time the contracts for election printing had been given out by the Board of Police to whatever newspaper was the favorite of the moment, as a reward for political services in the past or a bribe for such services in the future. The present Board followed the only proper method, by letting out these contracts to the lowest bidder. In consequence, whereas in 1894 this printing cost the city $48,000, in 1895 it cost only $6,000. The money saving was the least part of the transaction, for it also prevented all the discreditable wire-pulling and bribery, whether by baskets of champagne or by political service; but even the money saving was considerable. We saved the city $42,000, but we incurred just $42,000 of newspaper hostility.

This particular method of permitting favored newspapers to plunder the public treasuries is almost as common throughout the country as newspaper reference to it is uncommon.

Municipal Voters' League in Chicago

The municipal reform movement in Chicago has resulted in the formation of a Municipal Voters' League which shall nominate or indorse candidates in sympathy with its principles. This League will be governed by a central committee of one hundred, to be composed of two members from each ward, and thirty-two members to be appointed at large. The report to the Municipal Reform Conference in favor of the organization of such a league stated its objects to be as follows:

1. To secure the nomination and election of capable men, without reference to party affiliations.

2. To secure a businesslike administration and the strict enforcement of civil service laws.

3. To secure the just taxation of all property.

4. To protect the rights of the people in the streets of Chicago, and prevent the granting of additional franchises to street-car or lighting corporations without provision for full compensation to the city, and without the stipulation that the franchises shall revert to the city in a reasonable time. That the Municipal Reform Conference, comprehending so many leading citizens, should definitely avow the determination "that the city shall acquire and operate, in addition to its water plant, all lighting and transportation systems" is probably as significant of the drift of public sentiment as is the formation of a league to prevent the division of voters in city elections upon national lines.

*** A Model City Government**

At a recent meeting of the Social Reform Club of New York City, Mr. Eltweed Pomeroy ably supported the thesis that bad city government in America is not the result of democracy, but of the absence of democracy. "The best-governed city in the United States," he said, "if not in the world, is Brookline, Mass., and the government of Brookline is entirely in the hands of a town meeting. With nearly twenty thousand people," he said, "Brookline has every problem of city government that other cities have, except municipal corruption. $2,000,000 a year is annually collected from taxation and expended, and city franchises of every sort are disposed of or retained by the public, and yet there has never been a scandal in Brookline government. The general assembly of voters in town meetings is the supreme legislative, judicial, and executive body, just as one hundred years ago; and the town now transacts its business with eight meetings a year, as against seven meetings when it was an agricultural community. Bad government, Mr. Pomeroy contended, comes, not from democracy, but from the undemocratic intrusting of the public interests to irresponsible public officials. It is to the interests of these officials to betray the public, and because of this they are corrupted. It is never to the interest of the public to betray its own interest, and therefore the remedy for bad city government is to restore to the people direct control over all important municipal matters. In cities too large to secure this direct control through the town meeting he urged the employment of the referendum and the initiative. It is worthy of note that North Adams, Mass., in changing from town to city government, provides for the referendum in the matter of franchises.

Mayor Pingree's Seventh Message

Mayor Pingree's annual message congratulates the Common Council upon the success of the public lighting plant, and upon the service rendered in securing for the people cheap fares on the street railroads. He calls the attention of the Council to the popular majority of four to one in favor of the municipal ownership of the street-car tracks, and urges that no franchise be extended unless the final municipal ownership of the tracks is guaranteed. The offer made by the Detroit Railway Company to operate all the street railway lines of the city at two and a half cents per passenger, and pay the interest on the purchase price of the street-car tracks—when these tracks are condemned by authority of the Legislature and their price fixed by arbitrators—is brought into deserved prominence. The Mayor's most important recommendation is that the water-works be supported by general taxation instead of by fees from persons using the water. This change, the Mayor urges, would save $170,000 a year now spent upon the maintenance of meters and the collection of water rents. The Mayor also urges that the growing demand for direct legislation should be recognized by an act taking from city councils their unrestricted power to grant and extend franchises, and giving to the voters at large the final authority in such matters.

Lower Fares in the Smaller Cities

In Richmond, Va., said Professor E. W. Bemis in the lecture just quoted, the street-car companies not only pay five per cent. of their gross earnings to the city treasury, but carry workmen during the hours at which they usually go to work and return home at the rate of two and a half cents. A similar provision is made for school children. Six tickets for a quarter can be obtained by all persons at all times. Richmond is thus another example of the truth that the smaller cities, in which street-car companies are less profitable when rates are the same, succeed in securing lower rates from the companies chartered. Cleveland, Ohio, bids fair to furnish another illustration of the same law. A syndicate of local capitalists has applied for a franchise to operate eighty-five miles of electric street railway, with permission to carry freight between midnight and half-past five in the morning. The syndicate guarantees to sell passenger tickets eight for a quarter, good for transfers, and at all hours day and night. As three-cent fares mean a saving of nearly twenty dollars a year to each family in a large city, it would seem that the old companies would be unable to prevent the proposed competition.

A Corporation with a Conscience

Mr. Herbert Welsh's paper, "City and State," grows more and more valuable to those interested in municipal reform. During the recent street-railway strike in Philadelphia the paper strongly upheld the right of the public, as the chief sufferer from the strike, to insist upon its settlement in accordance with the public sense of justice. No better anti-monopoly journal could be desired. We are now glad to learn from so convincing an authority that John Lowber Welsh, the President of the new street-railway combination, has refused to permit under his administration any appropriation by his company to be used in influencing city officials. This change in the street-car companies' policy is of the first importance. Professor Bemis, in a recent lecture on "Municipal Franchises" before the Municipal Ownership League of Buffalo, quoted a statement of the counsel of a group of Philadelphia companies to the effect that $500,000 had been expended on city councils annually.

Made of Pure Cream of Tartar

No Alum, No Ammonia
No Adulteration
of any sort.

Notes and Queries

I am a young clergyman of only three years' experience in the Gospel ministry. My brief ministry has shown me the need of a more thorough and practical knowledge of the Scriptures—such a knowledge of its homiletic features as will help me in the preparation of sermons. I would have the study sufficiently critical to be thorough, but homiletic rather than critical. Can you recommend any general plan of Biblical study which a busy pastor could adopt that would serve my purpose? and, if so, will you mention some books that will be of value in pursuing such study? A SUBSCRIBER.

Your best plan would be to concentrate your study for the time being on single books or subjects; for instance, take, in the Old Testament, "The Book of Isaiah," by Professor G. A. Smith, or, in the New Testament, "The Parabolic Teaching of Christ," by Professor Bruce. Of course you will follow the text closely, either in the original or the Revised Version, with whatever other commentary you have. Then, instead of books of "sermon stuff," take any good hymn-book, like "Laudes Domini," with an

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and neuralgia will be unknown. Scrofula and salt rheum will disappear. Your nerves will be strong, your sleep sound, sweet, and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why thousands take it to cure disease, retain good health. Remember

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

index of the texts which form the subjects of hymns and let the hymns suggest to you the appropriate homiletical treatment. When you preach a sermon thus wrought out, use the hymn at the close of worship.

1. How can I obtain a copy of the report of the College Settlements spoken of in your issue of January 4? 2. What is the duty of a church or individuals in a case like ours? [Condensed, the statement describes a small and weak church, needing a new building, but asked to contribute to Home Missionary and Church Building Societies, which in the writer's view do not always lay out their funds with good judgment.]

***

1. Address "College Settlement," 95 Rivington Street, New York. 2. We should say, Give all that you can afford to give to these societies without injustice to your home needs. To cut them off is to lose your interest in their work, and impoverish your Christian sympathy. It may be freely granted that no benevolent society ever escapes being imposed upon, and every business suffers more or less from errors of judgment. We must not forget the abounding benefits that offset all this. Especially, we must have confidence in those selected to direct, as both conscientious and competent. The soldier generally does not know enough to criticise the general. If the investment of $20,000 as a church loan at a strategic point is to result after ten years in a strong church feeding various streams of benevolence, it is a good investment.

Can you tell me where I can find descriptions of the presentation of Greek plays by the students of Cambridge and of the Southern University at Sewanee, Tenn.? Also, in what book can I find information as to classical Greek music?

M. P. R.

Professor Tyler, of Smith College, has kindly informed us that the best description of the Greek play at Harvard (the Œdipus Tyrannus, given in 1881—which is probably the one referred to) is in the "Century Magazine," Vol. XXIII., November, 1881. Also, that Monroe's "Modes of Greek Music" (published, we think, by Macmillan & Co.) can be recommended. See also a good article on the subject in the last edition of Smith's "Dictionary of Greek and Roman Antiquities." Perhaps some reader can contribute the desired information, which we lack, concerning the Greek play performed at the Southern University.

Talking with a number of young men in the ministry, I find quite a common desire to know what commentaries on the books of the Bible one should select from the great multitude for a practical working library. We have a desire for that which is progressive, not too critical, yet scholarly and reliable. Perhaps you would name for us in an early issue commentaries on the books of the New Testament. We presume you would not have space for the whole Bible. F.

We think you had better consult Professor J. H. Thayer's little manual, "Books and Their Use," in which you will find a sufficiently complete bibliography for your purpose, with some descriptive comment and notes of prices. This refers, however, only to the New Testament. Would the "International" Commentary on the Old Testament, of which Deuteronomy and Judges have been issued, be too critical for you?

I saw some time ago in your paper a notice of some book of family devotions, a sort of ritual, I suppose, for daily use. Can you tell me anything of it?

G. E. M

See answer to the following query.

Can The Outlook recommend a book of prayers for family worship? Has not Dr. Martineau published a good one? L. N.

He has. Apply to Longman's, East Sixteenth Street, New York. Another excellent manual is the Rev. R. W. Clark's "The Church in Thy House" (T. Whittaker, New York). Each is quite inexpensive. The latter contains Scripture lessons.

Kindly recommend some work of moderate size on the life and character of the prophet Elijah. I see Milligan's book quoted in the Blakeslee Sunday-School Notes, and have also occasionally heard references to Taylor's work on the subject. How are these, and is there any better one for the general reader? M.

Each of the books named is generally satisfactory in its exhibition of Elijah's character. They are each unsatisfactory in treating the record of his life as being in all the incidents related credible history. We do not know any work on the subject that is satisfactory in this respect.

Will you be so kind as to give me a list of the best books on the subject of woman suffrage; I mean books on both sides of the question? I am thinking of forming a club for the study of this subject, feeling it my duty to understand it, and to occupy no longer a neutral position. E. F. W.

J. S. Mill's "The Subjection of Women" (Henry Holt & Co.); Morgan Dix, "Lectures on the Calling of a Christian Woman" (D. Appleton & Co.); Dr. Mary Putnam Jacobi, "Common Sense" (Putnams); Ostrogorski, "The Rights of Women" (Scribners). The last contains the most information.

Will some one tell me where I can find a little poem beginning "I am a pebble and yield to none"? I believe it was in some school reader.

H. E. W. W.

You are Anxious for the Health of your Family.

EACH attempted imposition of an alum baking powder upon you is a covert attack upon the health of your family. Of course, no grocer would knowingly sell injurious food to his customers; but he has himself been deceived as to the true character of alum powders by their manufacturers, who must be held responsible for the damages.

Forewarned, and solicitous for the health of her family, the housewife will be influenced to a constant watchfulness and a stubborn resistance against the danger.

Baking Powders sold at a lower price than Royal, either wholesale or retail, are almost invariably made from alum, and therefore inferior and dangerous to health.

Royal Baking Powder is free from alum, lime, or ammonia, and absolutely pure. Its use is a safeguard to health, for it actually aids digestion, and relieves from all anxiety as to the wholesomeness of the food.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

Books Received

ARENA PUBLISHING CO., BOSTON

Russell, C. E. Blossoms of Thought.

HENRY T. COATES & CO., PHILADELPHIA

James, Bushrod Washington. Echoes of Battle. $2.

DODD, MEAD & CO., NEW YORK

Hare, Augustus J. C. Biographical Sketches. $2 50.
Nicoll, W. Robertson. The Seven Words from the Cross. 50 cts.
Dale, R. W. Christ and the Future Life. 50 cts.
Davidson, John. Fleet Street Eclogues. $1.25.
McGaffey, Ernest. Poems. $1.25.
Gissing, George. The Paying Guest. 75 cts.
Watson, Rev. John (Ian Maclaren). The Upper Room. 50 cts.

FOREST & STREAM PUBLISHING CO., NEW YORK

Roosevelt, Theodore, and George B. Grinnell. Hunting in Many Lands. The Book of the Boone and Crockett Club.

GINN & CO., BOSTON

Strong, Frances L. All the Year Round. Part III.: Spring. Illustrated
Williams, R. P. Chemical Experiments.
The Timon of Lucian. With Notes by J. B. Sewall.
Wentworth, G. A. Syllabus of Geometry.

LEE & SHEPARD, BOSTON

Wood, Henry. Studies in the Thought World. $1.25.

J. B. LIPPINCOTT CO., PHILADELPHIA

Speakman, Thomas H. Divisions in the Society of Friends.

MACMILLAN & CO., NEW YORK

Purcell, Edmund Sheridan. Life of Cardinal Manning. 2 Vols. $6.
Chamberlain, Basil H., and W. B. Mason. A Handbook for Travelers in Japan. $6.
Raynor, Cecil. The Spinster's Scrip. $1.
Balzac, Honoré de. Ursule Mirouët. Translated by Clara Bell. Preface by George Saintsbury. $1.50.
Tennyson, Alfred, Lord. Poetical Works. The Princess. Will Waterproof, and Other Poems. (The People's Edition.) 45 cts. each.
Waugh, Arthur. Alfred, Lord Tennyson. (A Study of His Life and Work.) $2.
Labouchere, Norna. Ladies' Book-Plates. $3.
Bruce, Philip Alexander. Economic History of Virginia in the Seventeenth Century. 2 Vols. $6.

THE MERRIAM CO., NEW YORK

Du Bois, Constance Goddard. The Shield of the Fleur de Lis.

G. P. PUTNAM'S SONS, NEW YORK

Hillis, William J. A Metrical History of the Life and Times of Napoleon Bonaparte. $5.
Dasent, Sir George. Tales from the Fjeld: Stories from the Norse. $1.75.
Meade, L. T. A Princess of the Gutter. $1.25.
De Vogüé, E. Melchior. Russian Portraits. Translated by Elisabeth L. Cary. 50 cts.

ROBERTS BROS., BOSTON

Renan, Ernest. Life of Jesus. $2 50.
Rossetti, Dante Gabriel. His Family Letters. With a Memoir by William Michael Rossetti. 2 Vols. $6.50.
Wood, Gen. Sir Evelyn. Cavalry in the Waterloo Campaign. $1.25.
Galt, John. The Entail, or the Lairds of Grippy. Introduction by S. R. Crockett. 2 Vols. $2.50.
Moxom, Philip S. The Religion of Hope. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK

"Q." Wandering Heath: Stories, Studies, and Sketches. $1.25.
Stanley, Arthur Penrhyn, D.D. Letters and Verses. Edited by Rowland E. Prothero. $5.
Sala, George Augustus. Life and Adventures. 2 Vols. $3.

STONE & KIMBALL, CHICAGO

Poe, Edgar Allan. Complete Works. Vol. X. Poems. Edited by Edmund Clarence Stedman and George E. Woodberry. Illustrated by A. E. Sterner. $1.50.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Home Club

The Foundation of Order

At this stage of the world's progress every woman should have at least a theoretical knowledge of parliamentary law. Women are taking such an active part in public affairs that it is imperative that they should know the principles governing all organized bodies. Without doubt a large percentage of the misunderstandings in organizations are due to debates that are not conducted and rulings that are not made according to parliamentary usage. That time is lost because of the failure to apply the simple principles that would save time is unquestionably true. Nor do parliamentary principles apply only to the conduct of committee or public meetings of the organizations. They apply to all work done by any member or group of members. All committee work done in accordance with parliamentary practice is carefully recorded for reference and for its historical value. The committee must always be a transitory body; its permanency is the record it leaves of work. It is difficult for some women to realize that there are no personal rights in committee work. Every letter sent or received should be filed for the use of the members. If the writing of two letters seems too arduous, the gist of the letter sent by the member should be recorded on the answer when it is filed. The signing of a letter should be followed by the official signature. This adds dignity and weight. Every committee should provide itself with a file for its correspondence, just as it provides a secretary with a book. A committee without a recording secretary is working at a great disadvantage; it is always losing threads. Careful records of the meetings and a preservation of the correspondence would, as all workers know, save time; experiments that failed would not be repeated, and money would be saved.

The principles of parliamentary law, after all, are but politeness, consideration, impersonality, and business observances No trained woman would find obedience irksome; the untrained woman must be taught by practice, which she will not follow willingly at first, perhaps; but she must be ignorant indeed if she does not finally see its advantages. The juvenile work of the past will not be accepted by intelligent women. Woman is making claims for public recognition on the ground of her accomplishment and ability; she must prove this by making high standards and constantly aiming to reach them. Her test now is as to her ability to work impersonally, and the unanimous acceptance of parliamentary rule in all her work in connection with organizations will justify her claim to many doubting minds.

A Bad Habit Condemned

The New York Board of Health referred the subject of spitting as practiced in the streets and public conveyances to the pathologist and assistant pathologist of the department with a request for some suggestions as to the best method of protecting the public health by suppressing this disgusting habit. The report presented to the Board points out clearly the danger of contagion because of the contact of the feet and of women's skirts with the germs of disease so exposed, and then recommends the adoption of the following resolutions:

Resolved, That notices be posted in all public places, and in all surface and elevated cars in this city, signed by the Board of Health, warning passengers against expectoration upon the floors of these conveyances; and, further, that similar notices be posted in the stations of the elevated roads, warning against expectoration upon the platforms and stairs or on the floors of the stations.

Resolved, That similar notices be posted in the halls and assembly-rooms of all municipal and Federal buildings in the city.

Resolved, That the municipal authorities be requested to provide sufficient and proper receptacles for expectoration for such public places as are in their control, and that the managers of the elevated roads be requested to provide similar receptacles sufficient in number for their stations and platforms, and that in all cases these receptacles shall be kept in a cleanly condition.

Resolved, That the officers of the Manhattan Elevated road be requested to give peremptory orders to their guards to refrain from, and to prevent so far as possible, expectoration from the trains into the streets, and to secure the enforcement of these orders.

There are people who will say that this will accomplish nothing; that the habit cannot be broken. The agitation must bear fruit; the subject is being discussed in the newspapers of all grades, and all unite to condemn the habit from every point of view. The end must be that at least the boys will realize that it marks a man's character to indulge in this habit, which is not only dangerous to health, but is very bad manners. A book was written in 1832 entitled "Domestic Manners of the Americans," by Mrs. Trollope. The book is unpleasant reading because the lady is so frank in her descriptions of this habit of the American men and boys. One illustration in the first volume is an American with a beaver hat tipped over his nose, his feet crossed on top of a table, and his lips adjusted for relief. Behind him, on a wall, is an advertisement of tobacco. In direct contrast, on the same leaf, is what is supposed to be a picture of domestic manners in ancient Greece—a graceful woman pressing a bunch of grapes in her hands, the juice of which is falling into a beautiful glass held by a man reclining on a couch with his hand on a lyre. Mrs. Trollope mercifully left the woman out of the modern picture; she might have pictured her then, as now, painfully trying to protect her clothing.

Public sentiment at the present time is at fever heat. Science has proved an elevator of morals again, in the investigation made to prove the danger of this practice. The present agitation is the first concentration of public opinion against what we all blush to acknowledge is an American habit.

A Bureau

The question of the disposition of garments that one can afford to throw away grows in these days, when the changes in fashion are so radical; it is a difficult one to solve. Garments perfectly good are found to be unsuitable to one's position, and they must be laid aside. Space is so valuable that it is not possible to do much moth and rust collecting. The garments must go; the question is where? In some cities there are associations where such garments can be sent and disposed of to an advantage. It is not a difficult matter to arrange such a sale of cast-off garments, and benefit at the same time the owner and the buyer. If a group of women chose to constitute a committee for a certain prescribed district, a room could be borrowed from a church or a charitable organization, and serve the double purpose of store and salesroom. A woman could be employed to put every garment in order before it is offered for sale. Shoes that have passed the wearable stage for the women who can indulge in new boots as a luxury, are far better then than the poor can buy at the price they must pay. There should be in every community depots to prevent waste. It is not only a question of clothes, but of furniture, carpets, ornaments, which could be sold at a nominal cost. The income of the sales could be applied to expenses.

She Sat Thinking

"Ezra," said Mrs. Billtops, "you often hear of the hardships of sailors handling the wet and frozen sails in winter, don't you?"

"Yes, Elizabeth," said Mr. Billtops, "and terrible they must be, too."

"But you never hear anybody say anything about the hardships of women hanging out clothes in such weather as this, do you?"

"No, Elizabeth," said Mr. Billtops, with sudden energy, "but you ought to."—*Exchange.*

A Logical Step

The health boards of several cities have issued orders for the removal of all fiber mattings from the floors of public conveyances, and the substituting of wooden slats. The Brooklyn bridge authorities have the car mattings fumigated at certain intervals. The New York Health Board is considering the question of removal or fumigation as the best method of treating the question. The wooden slats promise the greatest protection against disease and the greatest possibilities of cleanliness.

Slow and Sure

In forty years of steady work, so Eastern travelers say,
The Chinese make a porcelain cup of Oriental clay—
In Bagdad they form easily a hundred in a day;
But princes seek and prize the one—the other's thrown away.

The chicken walks from out its shell and goes its food to find,
While helpless lies for months and years the child of human kind,
Which yet by gradual growth o'ertops all else in strength and mind.
O slow of thought! remember this—be thankful and resigned.

—*Saadi, translated by James Freeman Clarke.*

A Man's Victory

We rarely turn to men for a practical lesson in domestic economy. An English army officer is credited with the introduction of soup to the English army. He was suddenly roused to the enormous waste of the nutritive element in the throwing away of the meat-bones by the master cook. The colonel ordered that these bones be made into soup. This was done, but the old saw, "You may lead a horse to water, but you cannot make him drink," was again illustrated. The soldiers refused to use the soup, and plainly showed their contempt for the enforced article of diet. Their objection was that "it gave nothing to chew." At last one man tasted it and announced it "not half bad." This was the entering wedge. Soup became an accepted article of food at that garrison, and its victory was signaled by the improvement by just so much of the army rations.

A Carbonizer

Several correspondents have asked for the address of the makers of the carbonizer referred to in the Home Club column. The carbonizer is indorsed by Colonal Waring, the Street Commissioner of New York. The address is the Sanitary Construction Company of New York, 56 and 58 Reade Street.

Some correspondents have written that the carbonizer is too small. It must fit into the stove or range pipe, and the kitchen-maid must learn to adapt her method of working to its capacity.

A Good Almanac is one of the best books to have in the house for reference.

The Sunlight Almanac

for 1896 contains 480 pages, bound in crimson leatherette and stamped in gold (worth 50c.)

Given Free to users of **Sunlight Soap**

How to obtain them. Commencing Nov., 1895, and until all are given out, purchasers of Sunlight Soap will receive one FREE from their grocer.

Contents. A Complete Almanac, Tables, Directions for Home Management, **Language of Flowers**, Gardening, Games and Amusements, Dressmaking and Fashions, Recipes, **Dreams and their significance** (page 330).

Sunlight Soap

Lever Bros., Ltd., Hudson & Harrison Sts., N.Y.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

[PHOTOGRAPH COPYRIGHT BY E. CHICKERING]

DR. PARKHURST

ON

The Stuff That Makes Young Manhood

The first of Dr. Parkhurst's notable series of familiar talks to young men is in the **February** issue of

THE LADIES' HOME JOURNAL

TEN CENTS: FOR SALE EVERYWHERE

For One Dollar the Journal will be sent for an Entire Year by

The Curtis Publishing Company, Philadelphia

COPYRIGHT, 1896 BY THE CURTIS PUBLISHING COMPANY

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Business World

An Advance of Three Cents in Wheat

Last week's most striking advance was that of three cents in wheat. The demand for export is now again gratifyingly large. Corn, oats, and flour have also advanced, as have iron, sugar, pork, cotton, and foreign wools. Declines have taken place in petroleum, leather, and copper. The better outlook for cereals has had its influence in advancing railway stock quotations, especially those of the "Granger" roads.

Simultaneous Shipments of Gold from Europe and America

We have experienced another week of simultaneous shipments of gold from Europe and America. The imports—presumably for the benefit of individuals and corporations intending to bid for the new bonds—were about $1,200,000, an amount easily accounted for by the ½ to 1 per cent. premium now paid for gold, and by the recent demand for the same. The exports were $2,500,000.

Call and Time Money

The market for call and time money has changed somewhat. Money on call, representing bankers' balances, averages now about 4 per cent., but banks and financial associations quote 6 per cent. as the minimum. In regard to time money the rate continues to be about 6 per cent. for four to six months, but there is now much inquiry for shorter dates. The engagements made by foreign bankers for shorter dates at 5 per cent. contain a stipulation for repayment in gold.

A Canal Across Cape Cod

The Massachusetts Ship Canal Company has recently been declared null and void. In June last the Massachusetts Legislature granted a charter to the Company, which expected to build the canal and was authorized to do so by the last Court, conditional on putting up $150,000 as forfeit money. The failure to fulfill this condition is disappointing to all friends of the project. Another company may arise which will complete the work. The project is nearly two centuries old. In 1697 the Massachusetts House of Representatives declared that "it is thought by many to be very necessary to the preservation of man and estates, and very profitable and useful for the public, if a passage be cut through the land at Sandwich from Barnstable Bay, so called, into Monument Bay, for vessels to pass to and from the western part of this country." This was the beginning of the end. Committees were appointed to investigate the matter, and eminent men, including Washington, gave their approval to the scheme, both from a military and commercial standpoint.

The Unkiar-Skelessi Treaty

The financial situation last week in this country may be described as a waiting one—waiting for the announcement of subscriptions to the new loan. The international situation, however, has been somewhat disturbed by a rumor announcing that an offensive and defensive alliance had been formed between Russia and Turkey on the lines of their old agreement of 1833, by which Turkey promises, in the event of Russia's going to war, to close the Dardanelles to war-ships of all nations. This rumor, however, had not such an immediately depressing effect as had the story of the week previous about the "flying squadron," which, it was said, had been ordered to the Bermudas. On Tuesday of last week the market was quieted by the official statement from Mr. Goschen, the First Lord of the Admiralty, that the flying squadron was not intended as a menace to any nation. The later rumor may prove more disquietingly lasting, however, since it is probable that Russia has demanded payment of an installment of the indemnity fund, and, thus under pressure, Turkey has consented to a revival of the Unkiar Skelessi treaty.

Venezuela's Exports and Imports

The British Guiana-Venezuela imbroglio has caused a special interest in the foreign trade of the latter country. Its exports, exceeding its imports by several million dollars, are coffee, gold, fine woods, hides, cocoa, and cattle. The great crop, of course, is that of coffee, and its value amounts to $15,000,000 a year. The average crop is about 60,000 tons, of which two-thirds is exported, mostly to England. The great center of the coffee trade in Venezuela is Maracaibo. The average gold product of Venezuela in a year is $1,000,000. In addition to gold the mineral products are iron, zinc, quicksilver, lead, tin, and antimony. There are also extensive products of salt, lime, sulphur, alum, and asphaltum. The exports from Venezuela to the United States average $12,000,000; to France, $7,000,000; to England, $2,100,000; to Germany and Spain, $600,000 each. The imports of Venezuela come mostly from this country, and consist of about $4,100,000 worth of goods a year. The imports from us are chiefly in manufactured articles. From Great Britain, Venezuela imports amount to the value of $3,800,000; from Germany, $2,100,000; from France, $2,000,000; and from Spain, $800,000.

Subscriptions for the New Government Loan

For the accommodation of clients who desire to bid for any of the new issue of United States 4 per cent bonds, due 1925, and not having facilities for obtaining the necessary gold to pay for the same, certain bankers state that they will subscribe for their account to such amounts and at such prices as may be stated, and undertake to furnish the required gold (which shall not be withdrawn from the U. S. Treasury) to pay for subscriptions. These bankers intend to make a subscription to the bonds for their own account, and, if desired, will allot to their clients such bonds as may be wanted at the average prices to themselves from their own award. The subscription books close on February 5. Those desiring to participate in this way should apply on or before February 2. For their services a commission of one-quarter of one per cent. will be charged by the bankers in addition to the actual cost of the necessary gold. The following is a list of the prices of such bonds, maturing February 1, 1925, corresponding to certain realized rates of interest to the investor:

2½ per cent	130.87	3½ per cent	109.08
2¾ "	124.92	3 9-16 "	107.89
3 "	119.32	3⅝ "	106.71
3 1-16 "	117.97	3 11-16 "	105.55
3⅛ "	116.64	3¾ "	104.40
3 3-16 "	116.33	3 13-16 "	103.28
3¼ "	114.05	3⅞ "	102.17
3 5-16 "	112.78	3 15-16 "	101.07
3⅜ "	111.53	4 "	100.00
3 7-16 "	110.29		

Secretary Carlisle Urges Congressional Action on the Pacific Bonds

In regard to the maturing bonds of the Pacific Railways, the Secretary of the Treasury says:

Nothing has yet been accomplished in this direction, and the affairs of the companies now appear to be approaching a condition which will seriously embarrass the executive officials charged with the general supervision of the matter, and almost certainly result in great loss to the Government unless averted by prompt action on the part of Congress. Since the report of 1893 was made, bonds for $2,362,000, issued to the Central Pacific, and for $640,000, issued to the Kansas Pacific, have matured and been paid by the United States; and on the first day of January, 1896, more bonds will mature, viz.: $1,600,000 issued to the Central Pacific; $1,440,000 issued to the Kansas Pacific; and $640,000 issued to the Union Pacific. On the first day of February, 1896, other bonds issued to the Union Pacific for $4,320,000 will become due. The sinking fund of the Central Pacific, consisting of cash and bonds, amounts to $6,254,556, and the sinking fund of the Union Pacific, consisting also of cash and bonds, amounts to $15,346,037. The total amount due, and to become due, on or before the first day of January, 1899, is $64,623,512, exclusive of interest, and it is evident that unless some adjustment is made under the authority of an act of Congress, the payment of this large sum, with accruing interest, must be provided for within the time named. If the property of the companies should unfortunately be forced to sale under foreclosure proceedings before further provision is made by Congress to protect the interests of the Government by increasing its security or otherwise, no public official with the limited authority now conferred by law will be able to save any considerable part of this large claim. Congress alone has the power to determine the manner in which this important subject shall be disposed of, and it is hoped that such legislation as it may deem necessary and proper will be enacted at an early day.

American Cattle in Great Britain

The British Government has now issued an order forbidding the importation of sheep from the United States and Canada unless the animals are slaughtered at their port of landing. This action is not entirely unexpected, since the special agent of the Department of Agriculture who is in England had indicated something of the kind in his report some months since. Since then Dr. Salmon, Chief of the Bureau of Animal Industry, has been endeavoring to devise some means of treating the sheep exported so that a substantial guarantee may be given that they are not infected with scab. It is a fact that certain of our sheep imported into England have been affected with the disease, and this is given as the reason for the issue of the order above mentioned. But an impression prevails that this is not the chief motive for the action. Dr. Salmon even thinks that our sheep, which have been fattened after arrival in England, have been developed into such a superior article that the native sheep had not a good enough chance alongside of them. A far greater point is the significant growth of the business. In the year ending July 1, 1894, about eighty thousand of our sheep were exported to England; last year the number was 350,000. The new order places our sheep on the same basis as our beef cattle, which must be slaughtered at the port of entry.

Stock Variations

Below we print a list of representative dividend-paying railway stocks, showing their highest and lowest quotations for the year 1895. Many of the latter were in December and in the "war week" of that month.

	1895. Lowest.	Highest.
Boston and Albany	205	213
Boston and Lowell	196	207
Boston and Maine	160	180
Canada Southern	42	57
Central of New Jersey	81	116
Chicago and Alton	147	160
Chicago, Burlington, and Quincy	69	92
Chicago and East Illinois (Preferred)	90	106
Chicago, Milwaukee, and St. Paul	53	79
" " " (Preferred)	114	130
Chicago and Northwestern	87	107
" " " (Preferred)	137	151
Chicago, Rock Island, and Pacific	59	84
Chicago, St. Paul, Minneapolis, and Omaha (Preferred)	104	123
Cleveland, Cincinnati, Chicago, and St. Louis (Preferred)	82	97
Delaware and Hudson	118	134
Delaware, Lackawanna, and Western	154	174
Denver and Rio Grande (Preferred)	32	55
Great Northern (Preferred)	100	134
Illinois Central	81	106
Lake Erie and Western (Preferred)	61	85
Lake Shore and Michigan Southern	134	153
Long Island	83	88
Maine Central	125	140
Manhattan Elevated	95	120
Michigan Central	91	103
Nashville, Chattanooga, and St. Louis	64	81
New York Central	90	104
New York, New Haven, and Hartford	174	218
Pennsylvania	48	57
St. Paul and Duluth	86	95
St. Paul, Minneapolis, and Manitoba	104	116

FINANCIAL

AMERICAN FIRE
INSURANCE COMPANY

Office, Company's Building,
308 & 310 Walnut St.,
Philadelphia

Your Idle Money

$ should be earning at least 6% interest. You can get that rate without taking chances.

We send our pamphlet on investments free.

The Provident Trust Co. 45 Milk St., Boston, Mass.

Please mention The Outlook

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

United States Mortgage & Trust Co.

59 CEDAR ST., NEW YORK.
CAPITAL - - - $2,000,000.
SURPLUS - - - - 1,000,000.
Transacts a General Trust Business.
Loans Money on Bond and Mortgage.
Issues First Mortgage Trust Gold Bonds.
Takes entire charge of Real Estate.
Legal Depositary for Trust, Court, and State Funds. Allows Interest on Deposits.
Executes all Trusts.

OFFICERS.
George W. Young, - - - President.
Luther Kountze, - - Vice-President.
James Timpson, - 2d Vice-President.
Arthur Turnbull, - - - Treasurer.
William P. Elliott, - - - Secretary.
Clark Williams, Asst. Sec'y and Treas.

EXECUTIVE COMMITTEE.
Charles D. Dickey, Jr., Gustav E. Kissel,
Theodore A. Havemeyer, Luther Kountze,
Charles R. Henderson, James Timpson,
Richard A. McCurdy.

DIRECTORS.
Samuel D. Babcock,
William Babcock, Gustav E. Kissel,
Dumont Clarke, Luther Kountze.
Charles D. Dickey, Jr., Charlton T. Lewis,
William P. Dixon, Lewis May,
David Dows, Jr., Theodore Morford,
Robert A. Granniss, Richard A. McCurdy,
Theo. A. Havemeyer, Robert Olyphant,
Charles R. Henderson, William W. Richards,
James J. Hill, James Timpson,
Gardiner G. Hubbard, George W. Young.

Are you aware

that you can invest your savings in *First Mortgages* on *gilt-edged real estate* at 6% and 8%, with perfect security, equal to that of Savings Banks?

Pamphlet giving full information and references can be had by writing to

YOUNG & CO.
Temple Court, 5 Beekman St., New York

WESTERN
MORTGAGES
DEFAULTED AND OTHERWISE,
Bought for Cash.
CHAS. E. GIBSON, 45 Milk St. Boston, Mass.

SAFE INVESTMENTS
GOOD AS GOVERNMENT BONDS—
DOUBLE THE RATE

5% 6% 7%

Made in strictly first-class Real Estate Mortgages, State, County, City, and School Warrants and Bonds, with a view to absolute security and prompt interest payments. Best references. Correspondence solicited.

JOHN P. DORR & CO., Investment Brokers
Seattle, Washington

YOU SELL WE BUY

DO YOU WANT TO SELL A Western Mortgage
or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.
THE BOSTON REALTY, INDEMNITY AND TRUST CO.
Send for our Bond List. 33 Equitable Building, Boston

Partner Wanted

Active or special partner with capital wanted in established and profitable financial business, peculiarly free from hazard and offering exceptional opportunities for rapid and substantial enlargement. Highest bank and personal references will be given and required. Address C. W. P., Post-office Box 708, New York City.

THE LARGEST MANUFACTURERS IN THE WORLD OF CHURCH FURNISHINGS
OPERA AND ASSEMBLY CHAIRS.
SCHOOL FURNITURE COMPANY
GRAND RAPIDS, MICH.

Guaranty Trust Co. of New York.

Formerly New York Guaranty and Indemnity Co.
Mutual Life Building
65 CEDAR STREET, N. Y.

Capital, - - - $2,000,000
Surplus, - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS, AND INDIVIDUALS, AS GUARDIAN, EXECUTOR, AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

INTEREST ALLOWED ON DEPOSITS
subject to check or on certificate.

WALTER G. OAKMAN, President.
ADRIAN ISELIN, Jr., Vice-President.
GEORGE R. TURNBULL, 2d Vice-President.
HENRY A. MURRAY, Treas. and Sec.
J. NELSON BORLAND, Assist. Treas. and Sec.

DIRECTORS:
Samuel D. Babcock, Adrian Iselin, Jr.,
George F. Baker, Augustus D. Juilliard,
George S. Bowdoin, James N. Jarvie,
Frederic Cromwell, Richard A. McCurdy,
Walter R. Gillette, Walter G. Oakman,
Robert Goelet, Alexander E. Orr,
G. G. Haven, Henry H. Rogers,
Oliver Harriman, Henry W. Smith,
R. Somers Hayes, H. McK. Twombly,
Charles R. Henderson, Frederick W. Vanderbilt,
William C. Whitney.

SIX per cent. on $50. investments, with added profits from the sale of real estate.

Individual real estate security for syndicate shares.

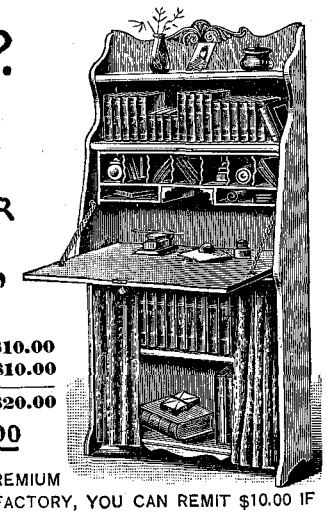
Prospectus for a postal.

Mutual Realty & Loan Corporation,
American Surety Building,
Room 17. New York.

"SWEET HOME" SOAP.

YOU CAN HAVE YOUR CHOICE

A "CHAUTAUQUA" RECLINING CHAIR
OR A "CHAUTAUQUA" DESK,



WITH A COMBINATION BOX FOR $10.00.

The Combination Box at retail would cost, . $10.00
Either Premium Ditto, . $10.00
Total, ... $20.00

YOU GET BOTH FOR $10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

Our offer fully explained in The Outlook, Nov. 16th, 23d, 30th.

NOTE.—We are glad to indorse the Larkin Co., of Buffalo. Personal trial of their goods has been made by members of the *Observer* staff. Our readers may take advantage of their offers without hesitation.—*New York Observer.*

Headquarters for Sweet Peas

...THE ONLY
NEW DOUBLE SWEET PEA, Bride of Niagara,
True to name. Price—Packet 25 cents, half packet 15 cents.
The Wonderful CRIMSON RAMBLER ROSE, only 15 cents.

Mixed Varieties, per pound 40 cents.
Half pound 25 cents.
Quarter pound 15 cents.

VICK'S FLORAL GUIDE, 1896.
The Pioneer Seed Catalogue.
Lithographs of Double Sweet Pea, Roses, Fuchsias, Blackberries, Raspberries, New Leader Tomato, Vegetables. Filled with good things, old and new.
Full list of Flowers, Vegetables, Small Fruits, etc., with description and prices. Mailed on receipt of 10c., which may be deducted from first order—really **free**,—or free with an order for any of the above.

TRIED AND TRUE NOVELTIES
Fuchsias, Roses, Blackberry, The Pearl Gooseberry, Potatoes, Earliest Tomato known, etc.

ROCHESTER, NEW YORK.
JAMES VICK'S SONS

CRITERION
STEREOPTICONS,
MAGIC LANTERNS,
ELECTRIC FOCUSING LAMPS, &C.
J.B. COLT & CO., 115-117 NASSAU ST., NEW YORK. SEND FOR CATALOG.
AGENCIES:
50 Bromfield St., BOSTON, MASS.
33-39 South 8th St., PHILADELPHIA, PA.
126 Erie Co. Bank Bldg., BUFFALO, N.Y.
131 Post St., SAN FRANCISCO, CAL.
415 N. Eighth Ave., ST. LOUIS, MO.
189 La Salle St., CHICAGO, ILL.
39 Marietta St., ATLANTA, GA.

BURPEE'S SEEDS, Philadelphia

A postal card addressed as above will bring you **BURPEE'S FARM ANNUAL for 1896**, if *you intend to purchase Seeds*, otherwise the price is ten cents (less than cost). It is **a bright BOOK of 184 pages**, with hundreds of illustrations and colored plates painted from nature. It tells all about the **BEST SEEDS that Grow!**

THE POT CALLED THE KETTLE BLACK BECAUSE THE HOUSEWIFE DIDN'T USE

SAPOLIO

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WINTER TRIPS

Write for any information you may desire in regard to any Winter Resort and ways of reaching the same. We are glad to furnish freely the information.

Recreation Department The Outlook

Erie's New Chicago Limited

The Erie Railroad's new vestibuled limited train from New York to Chicago, carrying the United States fast mails from New York to the Northwest, is one of the most popular trains going out of the city. It consists of Pullman drawing-room sleeping-cars, a day coach, combination coach, United States mail car, and dining-car. This train leaves New York from Chambers Street Station at 2:30 P.M. each day, arriving in Chicago at 5:30 P.M. next day, making the run in 27 hours. Connections are made with this train from Boston, via the Fitchburg Railroad. The train arrives in Cleveland at 7:40 A.M., and at Cincinnati at 3:20 P.M. Connections are made at Chicago for points West, including St. Paul and Minneapolis, Kansas City, Omaha and Denver, Los Angeles and San Francisco. Nothing that would conduce to the comfort and convenience of the passengers has been left undone by the officials of the Erie, and the popularity of the train is attested by the demand for accommodations on it.

Noon Train Between Boston and New York via Springfield Line

The Boston and Albany Railroad has in service a 12 o'clock, noon, train between New York and Boston. This train leaves either city at 12 o'clock, noon, and arrives at its destination at 5:30 P.M., thus making the trip in five and one-half hours. Station, Kneeland St., Boston. Fare, $4.98; parlor-car seat, $1. A. S. Hanson, G.P.A.

TOURS AND TRAVEL

ALL WINTER RESORTS IN

FLORIDA, CUBA, and WEST INDIES

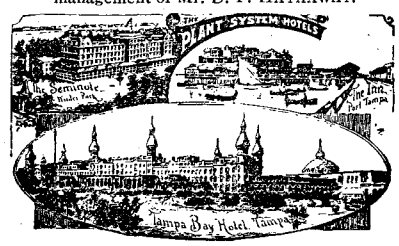
can be reached direct by the

RAILWAY AND STEAMSHIP LINES OF

THE PLANT SYSTEM

and its connections from the **North, East,** and **West.**

Four magnificent hotels on the West Coast of Florida, owned and operated by the Plant System, under the management of Mr. D. P. HATHAWAY.



TAMPA BAY, Tampa, Fla.
SEMINOLE, Winter Park, Fla.
THE INN, Port Tampa, Fla.
OCALA HOUSE, Ocala, Fla.

Semi-weekly service, via Plant Steamship Line, from **Port Tampa** to **Key West** and **Havana;** also to all fishing and hunting resorts of the Gulf Coast.

Six special excursions to Jamaica, leaving Port Tampa, Fla., Jan. 17th and 31st, Feb. 14th and 28th, March 13th and 27th, by United States Mail Steamships of the Plant S.S. Line.

☞ Secure tickets reading via the lines of the PLANT SYSTEM and CONNECTIONS.

Three daily trains with through Pullman Sleeping-Cars from the North and East, via Pennsylvania R. R. and Atlantic Coast Line; also via Steamship Lines from Boston, New York, and Baltimore to Savannah, connecting with Plant System.

Literature on Florida and Cuba mailed on application.
B. W. WRENN, P.T.M., Savannah, Ga.
J. J. FARNSWORTH, E.P.A., 261 Broadway, New York.
A. P. LANE, N.E.P.A., 207 Wash'n St., Boston, Mass.

A SMALL PARTY OF GENTLEMEN

will be organized for a

BICYCLE TOUR ABROAD

during the coming summer, leaving middle of June, returning end of September, route to include England, northern France, Holland, and Belgium. Price, $550.00. Address CHANNING ELLERY, 228 W. 38th St., New York.

MALLORY STEAMSHIP LINES

Delightful Ocean Trips to the Ports of Texas, Georgia, Florida.

Tourists' Tickets to all Winter Resorts in Texas, Colorado, California, Mexico, Georgia, Florida, &c. Our 64-page "Satchel Handbook" mailed free. C. H. MALLORY & CO., Pier 20, E. R., N. Y.

Tours and Travel

"SEA ROUTE TO SAN FRANCISCO"

A Trip for HEALTH, REST, and PLEASURE

passing within view of **Cuba,** crossing the historic **Isthmus of Panama,** and calling at ten Pacific ports of **Central America** and **Mexico,** with opportunity to visit these Spanish-American countries. The educational advantages of this trip, in addition to the pleasures of the journey, render it peculiarly attractive, so much so that tourists repeat the voyage year after year. **THIRTY-DAY TRIP FOR $120. EXCURSION, $216.** All expenses included. Steamers have superior accommodations and leave New York every ten days. For full particulars apply at Company's Office, **29** Broadway.

JOHN MUIR, Traffic Manager.

Steamers sail from Pier foot West 27th St., N. Y.

(ENGLAND)

The FRAZAR TOURS TO EUROPE
Tenth Season

Eight Comprehensive Tours, sailing May 9, June 6, 20, 24, and 27, July 4. Including British Isles, Holland, Belgium, Germany, Austria, Switzerland, Italy, and France. Send for itineraries and references to

Mrs. M. D. FRAZAR & CO.
Managers of Foreign Tours,
70 Globe Building, - Boston.

Compagnie Generale Transatlantique
IMPORTANT NOTICE

The Compagnie Generale Transatlantique begs to announce that they have decided to withdraw the Excursion to the Orient planned to leave New York February 4th, 1896, by S.S. "La Touraine."

A. FORGET, Gen. Agent, 3 Bowling Green, N. Y. City.

FOREIGN HOTELS

Bermuda

HAMILTON HOTEL,
HAMILTON, BERMUDA.
MEAD & BROOKS.

FOR CIRCULARS, ETC., ADDRESS
MEAD & BROOKS, HAMILTON, BERMUDA.

BERMUDA
THE IDEAL WINTER RESORT.
The Princess Hotel

This new and commodious hotel is now open. For terms, circulars, etc., address
N. S. HOWE, Hamilton, Bermuda, or
OUTERBRIDGE & CO., **39** Broadway, N. Y.

Bahamas

ROYAL VICTORIA HOTEL
NASSAU, BAHAMA ISLANDS
Opens December 23, 1895.
A LAND OF PERPETUAL SUMMER
S. S. MORTON, Proprietor and Manager
Steamer Northumberland leaves Palm Beach, Florida, 3 times a week. 15 hours' sail.
The Outlook will furnish full information.
Cable address, Morton, Nassau, N. P.

HOTELS AND RESORTS

California

HOTEL GREEN PASADENA, CAL.
Accommodation for 400 guests. Occupies an entire block. Souvenir mailed.
G. G. GREEN, Owner. J. H. HOLMES, Mgr.

Colorado

COLORADO SPRINGS, Colo.: The Antlers
Illustrated book, describing Colorado Springs, sent on request by E. BARNETT, Proprietor.

Connecticut

CREST VIEW SANITARIUM GREENWICH, CT.
Especially adapted for mild nervous diseases; home attractions. H. M. HITCHCOCK, M.D.

District of Columbia

EBBITT HOUSE
WASHINGTON, D. C.
H. C. BURCH, Manager.—Popular prices. Regular rate, $4 per day up; 50 rooms on sixth floor, steam heat, electric light, reduced to $2.50 and $3 per day; 50 rooms on other floors, reduced from $4 to $3.50 per day; parlors and alcove parlors at equally low rates.
Special rates for Army and Navy Officers and Clergy.

Florida

Florida

Visit

Jacksonville

Stop at

The St. James

The leading family hotel.
Now open.
700 feet of veranda for promenade.
Highest ground in the city.
Facing St. James Park. J. R. CAMPBELL.

THE SPRINGFIELD
Orange Park, Florida
NOW OPEN

Fourteen miles from Jacksonville, on St. John's River. One of the most charming locations in Florida. Entirely free from malaria. Rates from $2.50 to $3.00 per day. Special rates by the week.
CHARLES H. MOWRY, Manager.
Also of the Springfield, Nantucket, Mass.

DE LAND, FLA.
The Putnam Largest hotel. In beautiful orange grove. Attractive and homelike. Moderate rates. M. E. GOULD.

NEW ROCKLEDGE HOTEL ON INDIAN RIVER Rockledge, Fla.
Homelike and attractive. Northern help. Orange groves in bearing near by. Send for Illustrated Circular.
H. P. SHARES, Prop'r, New Haven, Conn. H. E. BEMIS, Mgr., Mohonk Lake, N. Y.

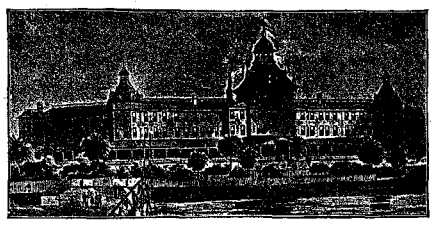
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Florida

"Untouched by the Frost"

TROPICAL FLORIDA AT

PUNTA GORDA



THE PUNTA GORDA

On Charlotte Harbor. Accommodates 300. Opens Dec. 20th, 1895. Tarpon fishing, shooting, boating, driving; 400 feet of veranda. Plenty of fruit. Special rates for the season. For pamphlet address F. H. ABBOTT, Prop.

THE PLAZA ROCKLEDGE, FLORIDA

Located on highest ledge on **Indian River**; amidst 30 acres of orange grove. New and elegant. Send for booklet. S. H. PECK, Owner-Proprietor.

THE BARCELONA

ST. AUGUSTINE, Florida. Good family table and home comforts. R. E. HASSELTINE.

FLORIDA.—A limited number of boarders can be accommodated at Villa Florence, on beautiful Lake George, St. John's River. Daily mails; good fishing and hunting; fresh vegetables, milk, and butter; write for particulars. Mrs. O. M. PARKER, Drayton Island, Fla.

Georgia

THOMASVILLE, GA.

PINEY WOODS HOTEL

NOW OPEN

For circulars, etc., apply to F. H, Schofield, Metropolitan Bldg.; *The Outlook*, 13 Astor Place, N. Y., or WILLIAM E. DAVIES, Thomasville, Ga.

HOTEL BON AIR

AUGUSTA, GA.

Enlarged and remodeled, will open Dec. 20, 1895, under former management of Mr. C. A. Linsley, who has given the Hotel widespread popularity. Fifty rooms, mostly with private baths, have been added to the hotel, giving a total capacity of 225. For booklet and particulars address C. A. LINSLEY, Augusta, Ga.

PERRY, GA.—Private board; old-fashioned Southern home, pleasantly situated; sunny rooms; open fires; halls heated; delightful climate; Northern management; references. Mrs. M. E. BATES.

Illinois

Chicago Beach Hotel 51st St. & Lake Shore
CHICAGO, ILL. HARVEY S. DENISON, Mgr. Demonstrated the most delightful and comfortable abiding-place throughout the year in Chicago.

New Jersey

TRAINS FOR LAKEWOOD leave New York, via Central Railroad of New Jersey, foot of Liberty Street, North River, at 4:30, 8:15 A.M.; 1:45, 3:40, 4:40 P.M.

ATLANTIC CITY, N. J.

THE SHELBURNE

On the Ocean Beach

Open throughout the year. Every convenience, including hot and cold sea-water baths, passenger elevator, etc. J. D. SOUTHWICK, Manager.

Galen Hall—A Sanatorium

With all the conveniences of a first-class, quiet hotel. Elevator, steam heat, open-grate fires. Massage, electricity, baths, etc. Table unexcelled. Open all the year. Address Dr. WM. H. H. BULL, Atlantic City, N. J.

New York City

ST. DENIS

Broadway and 11th St., NEW YORK

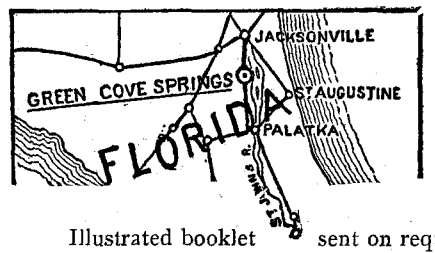
Opposite Grace Church **EUROPEAN PLAN**

Rooms $1.00 per Day and Upward

In a modest and unobtrusive way there are few better conducted hotels in the metropolis than the St. Denis. The great popularity it has acquired can readily be traced to its unique location, its homelike atmosphere, the peculiar excellence of its cuisine and service, and its very moderate prices.

WILLIAM TAYLOR & SON.

Green Cove Springs



Here's the Hotel

St. Elmo

Rooms bright and cheerful.
Walks and drives through the piney woods.
Illustrated booklet sent on request by JUDSON L. SCOTT, Manager.

2 GRAND TOURS TO

HONOLULU

Hawaiian Islands, leaving Chicago via the North-Western Line, 6.00 p. m., February 10 and March 5, 1896. Only nine days from Chicago to Honolulu, the

"PARADISE OF THE PACIFIC"

$235.00 for the Round Trip, including State-room and Meals on Steamer. Tickets good for nine months, with stop-over privileges. For tickets and full information apply to your nearest Ticket Agent or address W. B. KNISKERN, General Passenger and Ticket Agent

THE NORTH-WESTERN LINE

CHICAGO & NORTH-WESTERN RAILWAY

CHICAGO, ILL.

New York City

NEW YORK CITY
THE GRISWOLD 53 to 59 W. 42d St.

Opposite Bryant Park; 5 minutes from Grand Central Depot; convenient to elevated and surface cars, hotels, theaters, and shopping district. **Comfortable accommodations for permanent or transient guests at reasonable rates.** Special attention to strangers and ladies visiting the city unattended. Correspondence solicited. H. F. GRISWOLD, Manager, Late of Hotel Childwold, Adirondacks; Magnolia Springs Hotel, Florida.

New York

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health or pleasure. The appointments of a first-class Hotel. Elevator, electric bells, steam, sun-parlor, and promenade on the roof. Suites of rooms with baths. *Massage, Electricity, all baths and health appliances.* New Turkish, Russian, and Natural Sulphur-water baths. Dry tonic air, **Saratoga** water, and winter sports. Open all the year. Send for illustrated circular.

GLEASON SANITARIUM ELMIRA, N. Y.

1852 (Formerly Elmira Water Cure) 1896

A comfortable home especially adapted for winter care of patients. All forms of baths, electricity, massage, etc. Pure spring water. All modern improvements. Send for illustrated booklet.

THE GLEN SPRINGS

Watkins Glen, N. Y.

A RESOURCE FOR THOSE SEEKING REST AND HEALTH.

OPEN ALL THE YEAR.

Valuable Mineral Springs

All modern improvements. Send for illustrated pamphlet.

WM. E. LEFFINGWELL, Manager

North Carolina

ASHEVILLE, N. C.

Oakland Heights Hotel

Modern improvements; steam heat; electric lights.
C. A. WOOD.

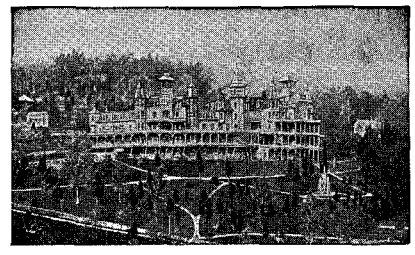
ASHEVILLE, N. C. THE SWANNANOA

First-class; central; family and transient hotel; $2 to $3 per day. R. R. RAWLS, Owner and Prop.

Hotel Berkeley ASHEVILE, N. C.—Centrally located; handsomely furnished steam heat; electric lights throughout; every modern comfort; rates, $12.50 to $17.50 per week. P. H. BRANCH, Mgr. FRANK LOUGHRAN, Prop.

"Hickory Inn" HICKORY, N. C.—An all-the-year-round resort; altitude 1,400 feet; hotel fireproof; lighted by gas and electricity; quail-shooting; rates, $12.50 to $17.50 per week. FRANK LOUGHRAN, Owner and Proprietor.

Pennsylvania



WALTER'S SANITARIUM

Walter's Park, Wernersville, Pa.

In Southern Penna., has all the elements of a great **WINTER RESORT.** Steam heat and open grates sun parlor, electric light, hydraulic elevator; baths, massage, Swedish movements, electricity. Address for circulars as above, always using the name **WALTER'S.**

(*For other advertisements in this department see following page.*)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Macbeth lamp-chimneys are perfect, besides being made of tough glass.

But you want the one that is made for your lamp. Let us send you the Index; free.

Geo A Macbeth Co

Pittsburgh Pa

Christian Entertainments!

No church ought to be without facilities for furnishing pure recreation. With a Stereopticon the interesting places of the world can be shown; inspiring moral and temperance stories illustrated; humor made realistic; choicest statuary and artistic gems flashed upon the screen. Do you know of anything better? We don't.

Write for free literature. Large illustrated catalogue 20 cents.

RILEY BROTHERS,

Branches: 16 Beekman St., New York.

BOSTON: 244 Washington St. CHICAGO: 196 La Salle St. KANSAS CITY (Mo.): 515 East 14th St. MINNEAPOLIS: 1564 Hennepin Ave. CHATTANOOGA: 708 Market St. SAN FRANCISCO: 430 Kearny St. PORTLAND: 411 Couch St.

South Carolina

LAND OF THE PINES
AIKEN, S. C.

Dryest climate east of the Rocky Mts. Golf, Fox-Hunting, and Polo. Plenty of sunshine. Average temperature, 52°.

HIGHLAND PARK HOTEL

Renovated and refurnished, now open under new management. For rates and illustrated booklet write **PRIEST & EAGER, Managers.**

PEBBLE LEDGE AIKEN, S. C.—New house; modern conveniences. May be rented furnished for winter season; or select boarders taken. Address P. O. Box 176.

"THERE is no place like Charleston." — **THE CHARLESTON HOTEL,** Charleston, S. C. This historic Hotel has had One Hundred Thousand Dollars ($100,000.00) expended on its renovation, rearrangement, decoration, and improvement. Completely equipped with all modern appointments. Best sanitary arrangements. Cuisine and service unexcelled. For rates, pamphlets, and further particulars address CART & DAVIDS.

UFTON COURT, Camden, S. C.—Old-fashioned Southern home, beautifully situated, half a mile from depot, post-office, etc. Charming walks and drives. No malaria. Sandy soil and pines. For terms, Northern references, and printed matter address Mrs. ROGER GRISWOLD PERKINS.

Virginia

HYGEIA HOTEL
Old Point Comfort, Va.

Unrivaled as a **health** and **pleasure resort.** Air balmy and full of life-giving ozone. New sanitary plumbing and all the comforts of the modern home. **Castalia Spring Water** supplied to guests without charge. Circulars may be had at the OUTLOOK, 13 Astor Place, N. Y. F. N. PIKE.

THE SHERWOOD Old Point Comfort, Virginia
A select family hotel of high order. $2 to $3 a day.
GEO. BOOKER, Owner and Propr.

England to America

O towering Daughter, Titan of the West,
Behind a thousand leagues of foam secure;
Thou toward whom our inmost heart is pure
Of ill intent: although thou threatenest
With most unfilial hand thy mother's breast,
Not for one breathing-space may Earth endure
The thought of War's intolerable cure
For such vague pains as vex to-day thy rest!
But if thou hast more strength than thou canst spend
In tasks of Peace, and find'st her yoke too tame,
Help us to smite the cruel, to befriend
The succorless, and put the false to shame.
So shall the ages laud thee, and thy name
Be lovely among nations to the end.

—*William Watson.*

Spurgeon's Wit

The late Rev. C. H. Spurgeon's wit was one of his most striking characteristics, and it was conspicuous in his counsels to students, a selection of which may be found in "Personal Reminiscences of Charles Haddon Spurgeon"—a work by the Rev. W. Williams, of Upton Chapel, Lambeth Road, which has just been published. For instance: "Mind you avoid inappropriate texts. One brother preached on the loss of a ship with all hands on board from 'So he bringeth them to their desired haven,' and another, returning from his marriage holiday, 'The troubles of my heart are enlarged. O bring thou me out of my distresses.' Mind your illustrations are correct. It will never do to describe Noah, as one did, sitting outside the ark reading his Bible—always get the true meaning of a text. Mind your figures of speech are not cracked. Don't talk like the brother who said, 'I fly from star to star, from cherry-beam to cherry-beam.' Get among your people, or somebody may be saying of you as one old lady said of her minister, that he was invisible all the week and incomprehensible on Sundays. Shun all affectation in the pulpit, and mind you never get into the goody-goody style. One of this sort said: 'I was reading this morning in dear Hebrews.'"

For Dyspepsia

Use Horsford's Acid Phosphate

Dr. J. GUY MCCANDLESS, Pittsburgh, Pa., says: "I have used it in various forms of dyspepsia, with gratifying results."

Not a Patent Medicine.

In cases of
Paralysis
Vertigo
Dyspepsia
Insomnia
Constipation
Sick and Nervous Headaches

Freligh's Tonic

A Phosphorized Cerebro-Spinant.

has been prescribed by over forty thousand physicians with wonderful success. Sample by mail, 25 cents; regular bottle, $1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., sent to any address.

I. O. Woodruff & Co.,
Manufacturing Chemists,
106-108 FULTON STREET, NEW YORK CITY.

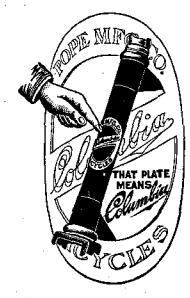
Formula on Every Bottle.

Expert Opinion

The Canadian Government recently sent an appraiser to the principal bicycle factories in this country, to determine the exact value of various makes for import into Canada. After an exhaustive investigation, his report to his Government rated

Columbia Bicycles

7½ per cent. higher than any other make, and they pay duty accordingly. This but confirms the popular verdict. Columbias are



STANDARD OF THE WORLD

Unequaled, Unapproached

Beautiful Art Catalogue of Columbia and Hartford Bicycles is free if you call upon any Columbia agent by mail from us for two 2-cent stamps.

POPE MANUFACTURING CO.

FACTORIES AND GENERAL OFFICES
HARTFORD, CONN.

Branch Stores and Agencies in almost every city and town. If Columbias are not properly represented in your vicinity, let us know.

Vigor belongs

to health. Health to well-fed bodies. It's easy to feed some people, but proper nourishment for the invalid, the convalescent and the dyspeptic is hard to obtain.

Somatose

a perfect food; strengthens and nourishes the system; restores the appetite

Somatose-Biscuit, 10% Somatose. A valuable addition to the diet.

Runkel Bros.' Somatose-Cocoa (10% Somatose), for nursing mothers, invalids and convalescents. A pleasant beverage for table use.

Runkel Bros.' Somatose-Chocolate (10% Somatose), for eating and drinking.

All druggists. Descriptive pamphlets free of

Schieffelin & Co., New York, Sole Agts.

Mexico

The best Coffee, Cane, and Tobacco region in the World.

Lands in the semi-tropical belt, suitable to the production of Coffee, Cane, Cacao, Tobacco, Rubber, Corn, etc., etc., in lots to suit the home-seeker or speculator. Cultivated and virgin soil, upon navigable river and near railroad. Location perfectly healthful. Correspondence solicited. Refer by permission to Rev. J. W. Butler, D.D., Mexico City. **ROBERT L. MILLER,**
Apartado No. 291, Mexico City, Mexico

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

A Family Paper

New Series of The Christian Union

Copyright, 1896, by The Outlook Company.

Entered as second-class matter in the New York Post-Office.

The Outlook is a weekly Family Paper, containing this week forty pages. The subscription price is Three Dollars a year, payable in advance.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Changes of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Check, Draft, Express-Order, or Money Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:
THE OUTLOOK,
Clinton Hall, Astor Place,
New York.

About People

—The late Sir Julian Goldsmid was perhaps the best known of all Hebrew philanthropists in England. Since 1864 he had been a member of the House of Commons.

—Of the candidates for the Republican Presidential nomination, Governor McKinley is fifty-one years old, Speaker Reed fifty-six, General Harrison sixty-two, Senator Allison sixty-six, and Governor Morton seventy-one.

—In Christ Church, Philadelphia, brass plates, appropriately inscribed, have been placed on the pews once occupied by Betsy Ross, maker of the first American flag; Francis Hopkinson and his son, Joseph Hopkinson, author of the National hymn, "Hail, Columbia;" the Penn family, Benjamin Franklin, and George and Martha Washington.

—The Hon. Joseph G. Cannon, the new Chairman of the Committee on Appropriations of the House of Representatives, has been termed the Republican Sam Randall. He has served twenty years in Congress, and has also been the Attorney-General of Illinois. His experience is valuable to the present Congress, since he was Chairman of the Committee on Appropriations in Mr. Reed's first Congress. Mr. Cannon is one of the readiest debaters in the House.

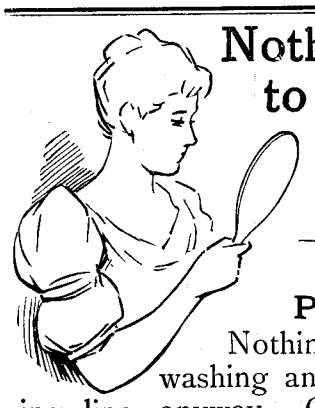
—General the Right Honorable Sir Henry Ponsonby, who died recently, was for many years Keeper of the Privy Purse and Private Secretary to Queen Victoria. He managed the Queen's vast private correspondence, took care of her estates and intimate affairs, and was himself her most trusted adviser in all affairs of state. It may not be known that there is scarcely a Government office of importance which every day does not send to Windsor, or Osborne, or Balmoral, boxes of documents, orders, warrants, and directions, all of which require the royal signature, and the immediate royal signature. Queen Victoria generally begins her work before ten o'clock in the morning. She looks into every matter, she asks many questions, and she requires minute explanations of every subject.

—At a dinner recently given him in London by Mr. Henry M. Stanley, M. Daudet remarked: "What we lack is the directing genius, a man of our own race having your wonderful qualities of initiative, firm shoulders ready to stand the weight of great responsibilities. For we have good blood, valiant blood, but the man we have not got." The Paris correspondent of the London "Times" declares that—

Ever since France conclusively shook off one master she has been in search of another. This is what M. Daudet calls "a man." France has had one only at rare intervals. She has had, indeed, many men, but the man dreamed of by the national instinct and yearned for by M. Daudet was Charlemagne, Henry IV., Richelieu, Napoleon. Some say that Gambetta, had he lived long enough to show what was in him, would have been in the list. Neither Louis XI., nor Francis I., nor even Louis XIV., though these were great men, was the guiding genius, the man of initiative and responsibility, the deliverer, in short. Now, the best thing for France and for her steady progress would be a deliverer from the passion of clamoring for a deliverer.

—The average age of the members of the present Senate is fifty-six and one-third years as against fifty-eight years in the last Senate at the close of the session in March. The greatest alteration in the general age made by any one man is that caused by changing the North Carolina Senatorship from General Ransom, sixty-nine years old, to Mr. Marion Butler, thirty-two years old. Other noteworthy changes have been as follows: Mr. Chilton, forty-two years old, succeeds Mr. Coke, sixty-six years old; Mr. McBride, forty-one years old, succeeds Mr. Dolph, forty-nine years old; Mr. Carter, forty-one years old, succeeds Mr. Power, fifty-six years old; Mr. Nelson, fifty-two years old, succeeds Mr. Washburn, sixty-four years old; Mr. Elkins, fifty-four years old, succeeds Mr. Camden, sixty-seven years old; Mr. Tillman, forty-eight years old, succeeds Mr. Butler, fifty-nine years old; and Mr. Baker, fifty years old, succeeds Mr. Martin, sixty-one years old.

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "*Brown's Bronchial Troches.*" Have them always ready.



Nothing to complain of—women who use **Pearline**. Nothing in the washing and cleaning line, anyway. Certainly the proprietors of **Pearline** can't complain. If you knew how many women, every day, are making up their minds that the old, wearing, tearing, tiresome way of washing doesn't pay! It's growing bigger than ever—the success of **Pearline**—though it has to fight against all kinds of poor imitations and against a sort of superstition that anything which can save so much labor must be harmful in some way. 480

Millions NOW USE Pearline

HARTSHORN'S SELF-ACTING SHADE ROLLERS
NOTICE NAME THUS Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

DEAFNESS
and Head Noises relieved by using **Wilson's Common Sense Ear Drums.** New scientific invention; different from all other devices. The only safe, simple, comfortable and invisible Ear Drum in the world. Helps where medical skill fails. No wire or string attachment. Write for pamphlet.
THE DRUM IN POSITION
WILSON EAR DRUM CO.,
Offices: { 155 Trust Bldg., Louisville, Ky.
{ 1122 Broadway, New York.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

The Brilliant Beauty of new Silver is due to the silversmith's art That brilliancy you can produce easily and quickly, with

SILVER **ELECTRO-SILICON** POLISH

A child can do it. No other silver polish will produce the natural brilliancy of gold or silver without scratching.
A penny proves it.
Send postal for sample.
Full size box post-paid, 15 cts.
Grocers sell it.
THE ELECTRO SILICON CO., 72 John St., New York.

When buying buy the best

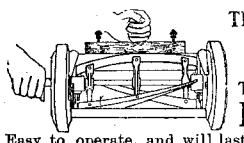
Liebig COMPANY'S EXTRACT OF BEEF

The extract of beef that is all beef

52 Selected Studies From Op. 16, 45, 46, and 47
By STEPHEN HELLER
EDITED, REVISED, AND ANNOTATED BY
Theodor F. Bohlmann

This work, which is dedicated by Mr. Bohlmann to his teacher and friend, Prof. Karl Klindworth, of Berlin, is of great value to teachers and students of the Piano. Accompanying the book is a very learned essay by the editor on the subject of the Heller Studies, which will be of great assistance in the study of this and similar music. As a specimen of music engraving and printing the work is unexcelled. **In 3 Vols., Price of each, $1.50. Complete $2.00.**

PUBLISHED BY
THE JOHN CHURCH COMPANY
Cincinnati New York Chicago



The Only **Sharpener** That Sharpens Any **Lawn Mower**
Easy to operate, and will last 10 years. For sale by dealers or delivered. Price, $1.00. Guaranteed, or money refunded.
EUREKA LAWN MOWER SHARPENER CO.,
258 CANAL STREET, GRAND RAPIDS, MICH.

REX BRAND **Extract of BEEF** **FLAVOR**
Sample, 4 cents. *Book free.*
OUDAHY - - SO. OMAHA

DEAFNESS & HEAD NOISES CURED by my INVISIBLE Tubular Cushions. Have helped more to good HEARing than all other devices combined. Whispers heard. Help ears as glasses do eyes. **F. Hiscox, 858** B'dway, N.Y. Book of proofs **FREE**

SUBSCRIBERS' WANTS

Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

PRIVATE TUTOR.—A college graduate, now connected with Harvard University, who has twice been abroad, traveling in England, Scotland, and on the Continent, wishes to act during the coming summer as companion and tutor to a boy visiting Europe. Reference by permission to Editor-in-chief of The Outlook. Address H. A. V., No. **209**, care The Outlook.

WANTED—A situation as Governess or Traveling Companion by a refined Swiss lady, experienced in foreign travel. Speaks Italian, French, German, and English fluently, and teaches the same successfully. Excellent references. Address Mlle. M., 2324 Union Street, Toledo, Ohio.

A VISITING GOVERNESS with many years of experience in instructing children wishes a few more pupils to teach at their own homes. Address Miss C. G. R., **319** West 54th St. For reference apply to Mrs. W. A. Cauldwell, 16 West 54th St., N. Y.

TO LET for two months from Feb. 20, furnished dwelling-house, four stories, West End Avenue, near 97th Street, New York City. Domestics left in house if desired. Address E. F. B., No. **213**, care The Outlook.

MRS. KIMBALL, late with Edward A. Morrison & Son, will do shopping without commission, also select goods for merchants for a moderate commission. Address Mrs. L. M. KIMBALL, 215 West 44th St., New York.

WANTED—A position as companion and reader by a young lady who may be called upon to read German and is also a good amanuensis. References exchanged. Address No. **197**, care The Outlook.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Anyone

can make

delicious bouillon or clear beef soup with

Armour's Extract of BEEF

boiling water and a pinch of salt. Nothing simpler! Armour's Extract takes the place of home-made "soup stock," goes farther, tastes better and costs no more.

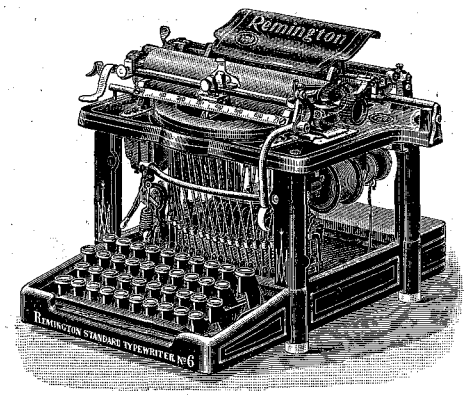
Send for our little book of Culinary Wrinkles—mailed free.

Armour & Company
Chicago.

Copyright, 1894, by The Procter & Gamble Co., Cin'ti.

Reject any soap or washing compound that will cleanse without an expenditure of time and labor; "What is well done is done soon enough." Ivory Soap will do the work as quickly as it can be done with safety.

M—4.



THE BEST TYPEWRITER EVER MADE

It was That is a matter of history. The First, the only one! No other was thought of till the Remington proved successful.

It is That is a matter of experience. The unanimous testimony of thousands of daily users proves it.

It will be That is a matter for us to say. Useful improvements, not catchpenny experiments, mark the history of the

Remington
Standard Typewriter

Witness

THE NUMBER **SIX** NEW MODEL

WYCKOFF, SEAMANS & BENEDICT
327 Broadway, New York

French Organdies

The showing of thin, dainty Wash Fabrics at "The Linen Store" excels in beauty anything seen in former seasons.

In Organdies there is an almost bewildering choice between the very fashionable new green tones in striped and all-over designs; delicately tinted Persian colorings, entirely new patterns; cool, summery-looking old Delft blues; the exceedingly tasty small Dresden styles, and many other charming effects, which are among the beautiful things one always expects to find here.

Registered Trade-Mark

James McCutcheon & Co.
14 West Twenty-third St., N. Y.
Opposite Fifth Ave. Hotel

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED